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# Northwest Passage

Volume 16 No.4 Bellingham & Seattle, Washington

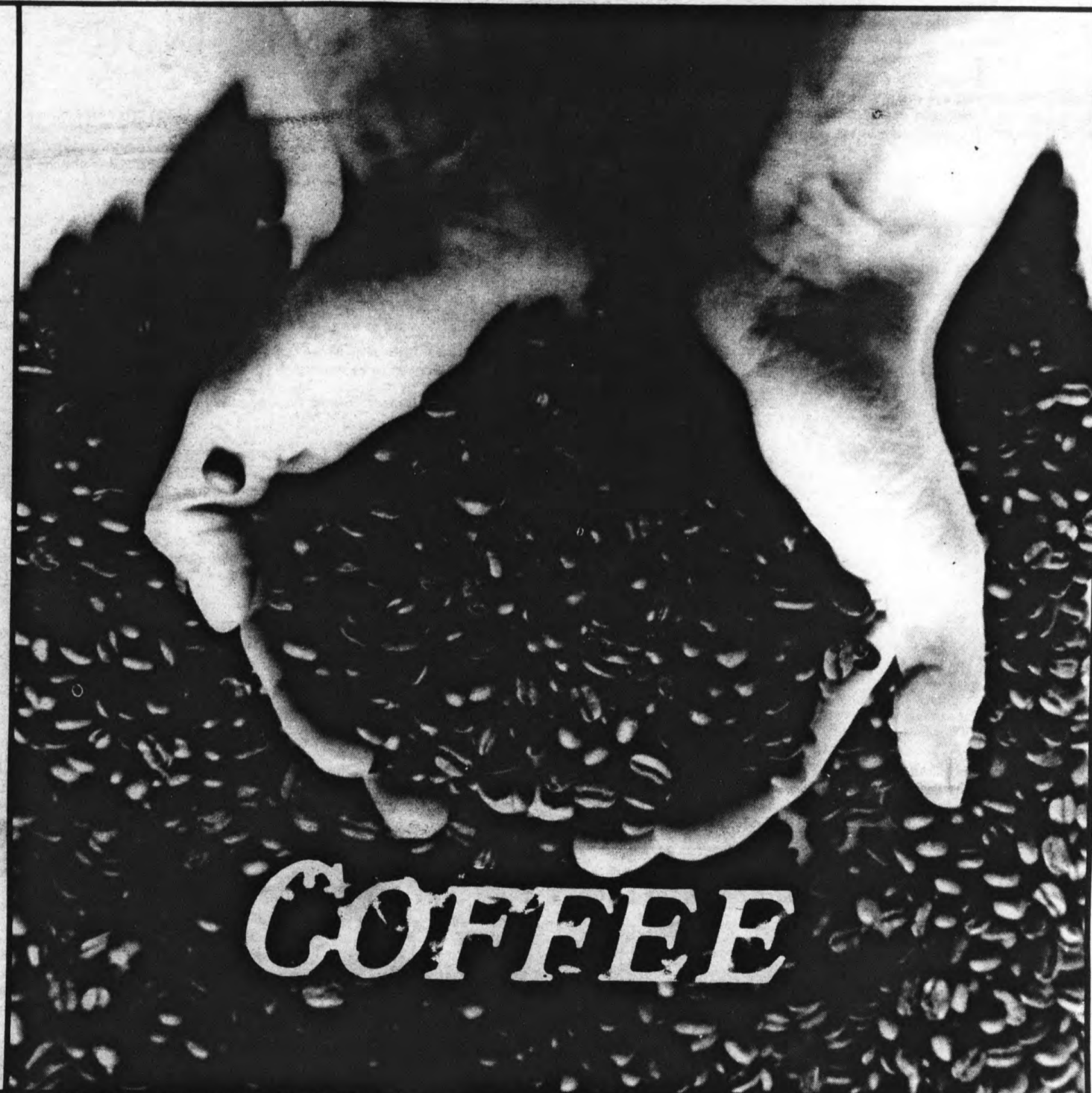
February 21 - March 6

A Mother's Manifesto

The Scoop on Ice Cream

[A NEW COLUMN ON NUTRITION!]

Reviews: Fellini's Casanova  
Rocky Vs. Rocky



## *Beans, Brokers, and the Boycott*

# Staff Comment

I am disturbed by the loose way in which the left uses the term Zionist today. Although I don't believe Wayne Parker's article "Arab Students Under Attack at UW" (NWP Vol. 16 no. 3) intended to present itself in this way, I feel it uses the term 'Zionist' in a tone that might be interpreted as anti-semitic. The article labels all those who supported an antagonistic, jewish-zionist group as "the Zionists", without ever explaining the term or why they deserved to be so called.

The label Zionist is politically charged and has been used so rhetorically that it obscures the differences among those who identify with its cause in some way. Going back to Hitler, the words Zionist and Jew have been used interchangeably in slandering Jews.

Zionism is essentially the idea of a jewish state. Whether its basic premise is racist or not, a major thrust for the creation of the state of Israel was the anti-semiticism expressed in the action by the U.S. and other governments who turned away hundreds of thousands of homeless jews.

I feel that many, including myself, who are critical of the politics of the Israeli gov't., have identified with intentions of 'Zionists' to deal with the historical oppression and genocide of jews. Pinning undefined Zionist labels on people, shows insensitivity to the jewish history of oppression.

I don't feel at this point that I can put forth the in-depth analysis of Zionism and the Israeli state, the Palestinian's position, and other middle east issues that are needed. It is something I would like to see examined in more detail in the *Passage* and among the left.

-bill patz

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## NOTES TO OUR READERS

The *Northwest Passage* is planning a special theme issue on the "Politics of Food" to coincide with Food Day and Seattle's Food Fair in Mid-April. Individuals or groups interested in contributing articles or ideas towards the issue should contact Kate Dwyer in Seattle, 322-6697, or 734-6284 in Bellingham.

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cover photo by kevin schaeffer

# Meetings & Notes

## BELLINGHAM

The Bellingham collective has general/business meetings every Wednesday at 4:30 p.m. at 1000 Harris. The editorial deadline for the next issue is Feb. 28 at 12 noon. The editorial meeting will be at 4:30 the same day. Interested people welcome to all meetings. If you can't make it give us a call (new phone—734-6284). Office hours are Tuesdays and Thursdays from noon till 3 p.m.

## SEATTLE

Collective meetings—Monday, February 28, 533 11th Ave. E., 7:30 p.m.  
Monday, March 7, 6224 Linden Ave. N., 7:30 p.m.

Writers' Task Force meeting—Tuesday, March 1, 134 N.E. 62nd (62nd & Latona) LA5-7190

News Editor for upcoming issue—Doug Honig, LA 5-7190. Call with events and items which need to be covered.

Arts and Entertainment Contact Person — Brad Beck, 632-6496. Call with events of note.

The *Northwest Passage* is an independent radical journal published in Bellingham by the Bellingham and Seattle collectives every other Monday, except in the summer months, when it is published every three weeks.

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# Letters



## Perpetual Timber Rights

I'm living on 40 acres of land in Aeneas (near Tonasket, 140 miles east of B'ham); Crown Zellerbach owns the timber, they say, and I'm still wondering how anyone can own the trees. When we first became aware of Crown Z's plan to log our area, we got in touch with Al O'Dell, in charge of public relations for the company, to talk about the possibility of buying back the timber rights. He said it was too late for this logging session, but he promised to come and talk to us and other interested persons about their plans to log our home. Our land is mostly meadow, to the west a lightly wooded hillside. On the hillside, there are sixteen trees of loggable size, being over 12 inches in diameter. I find it hard to accept that Crown Z really needs those sixteen trees.

Al O'Dell said to mark any tree that we really wanted to keep. Those with springs were told to mark those clearly, so the loggers would know not to log there. He also said once they logged our place it would be 50 years before they'd log again. Great consolation. Then he offered to pay us for cleaning up the brush which would be left over from their operation.

December 1st came and went, and still no loggers. Supposedly, they were waiting for the snow so that their heavy equipment would not scar the land as much as it would otherwise. Finally, they showed up. One logger came to the door of our 100 year-old cabin and gave us a roll of bright orange tape so we could mark those trees we didn't want to lose. The beautiful big tamarack halfway up the hillside is staying, as is the big ponderosa pine I see each morning from my perch in the outhouse.

The logger lives in Wauconda, so by driving over our road every day, he'll be able to keep it open all winter. As far as he knows there are no plans for clear-cutting anywhere. I laugh to myself when I think of those big logging trucks having to stop to open and close our funky barbed wire gate.

According to our timber deed, they are required to put in a pit guard where a fence crosses a road. But we don't want a pit guard as they simply are not effective at keeping animals in, especially horses. We told them they could put in a nice swinging gate though. The logger said he'd see what he could do. Meanwhile, we've made contacts with lawyers, took pictures of the hillside,

in case of excessive damage we plan to file suit, and still hope to be able to buy back the "perpetual" timber rights.

—Molly Hogan  
box 19 Aeneas Rt  
Tonasket, Wa.

## New Direction for Gay Movement

Gay is a label that some people freak out about. Some will divorce, fire, disown or even assault another person over it. Others have banded together under it to form the Gay Liberation Movement. The movement has made it easier for people to examine differing sexual life styles without having to go underground. It has also created unreal labels like "Gay", "Straight", and "Bisexual" that don't always fit an individual. Therefore, the movement seems to lack the support from the people it claims to represent. It also suffers from a lack of unity. As a member of Gay Peoples Alliance, I see a movement with strong potential, suffering from problems. Therefore, here are some changes that need to be made in the Gay Movement.

We should not divide people by the label "Gay". A label can overpower an individual. Gay is something you do, not something you are. People should not feel they have to decide what sex block they belong to. Individuals differ from one another more than groups do. Gays and straights are artificial minorities like Republicans and Democrats. These minorities are made up of ordinary individuals like you and me. We find we must use labels to communicate, but labels only go so far.

We should seek our support from a need in the general public. Rather than saying 10% of the people are Gay, let's admit that most people have some homosexual tendencies at times. Homosexual desire is part of the "whole human being". Gay liberation helps all people accept another part of themselves. The movement helps people look at sexual alternatives and make

wise choices. I feel that abstaining from sex is another alternative worth looking at. This is the choice I have made for now and I am happy. Who says we have to be locked into "Gay," "Straight" or whatever for life. Let's give ourselves permission to do what is comfortable as long as we don't impose on other.

Gay liberation is for all humanity. It stands for honesty. Homosexuality is easy to hide. Strict taboos tend to only punish those who are open and honest with their behavior. It also stands for individualism. To discriminate against people only for differing from a majority set norm can destroy a free society. Anybody can be different.

I have felt more prejudiced because I am threatened as a pedestrian in our car-driving culture than I have for my attraction to men.

People must stop calling each other deviants. America is a mixture of many exciting cultures and life styles. Gay liberation is helping us to respect our differing life styles and to communicate openly as long as it builds bridges instead of walls.

—Robert Ashworth  
1215 High St.  
Bellingham.

## Kong Criticism

Dear Northwest Passage,

I read the review of King Kong and decided to clear the air on a few things. Barbara Wilson's review was misleading and bent many of the facts. She talked about "the long shots of the man in the monkey suit" in the original film (released in 1933 not 1932) when actually Kong was no more than an 18-inch stop-motion puppet and she described the current Kong as a mechanical ape when actually it was a man in an ape suit -- except for about 20 to 30 seconds when the 42 foot mechanical prop was used in the stadium scene. I began to wonder if she had seen either film.

The mechanical ape cost \$2 million not \$25 million as she said (the whole film cost \$25 million). The many faces of Kong did cost alot but not as much as was implied. They built seven masks for Rick Baker to wear as Kong; each mask could be rigged to an average of seven expressions. These 50 expressions would be used by Kong during the course of the film.

As to the part in the review about De Laurentiis keeping the original Kong off the market -- I realized that reviewer

knew nothing about the most interesting part about buying the rights to Kong. RKO Studios sold the rights to Paramount (DeLaurentiis) and without telling anyone about it -- sold the rights to Universal. DeLaurentiis first learned of Universal's version in November 1976 and rushed to get his started. Later a settlement was reached with Universal, which agreed to withhold distribution of its Kong until eighteen months after DeLaurentiis' picture was released. There are also some agreements keeping the two Kong films from competing with each other after the first run of Universal's Kong. By the way like the original, Universal's Kong is to be set in the 30's using the O'Brien animation technique.

Many millions of dollars were spent in the sweeping ad campaign and in arranging the movie's release in 2,200 theaters around the world on December 17th (to get the Xmas crowd). The 42 foot ape was part of the ad campaign to make the movie-goers think they were going to watch a real giant ape-- I can see no other reason for it. They didn't even use it for the scene where Kong lies dead in New York; it was just a prone prop ape.

I think the reviewer should do some reasearch next time and not just read a few movie reviews from other reviewers who don't know what they're talking about-- remember most of the information released was part of the ad campaign to sell the film. More facts and less gossip please!

—Mike Bentley

## Reviewer Reply

Dear Mike Bentley,

Thank you for pointing out the factual discrepancies in my review of King Kong. Not having had access to the information you seem to have found, I did indeed take my facts from the reviews of other PR-dazed journalists. This obviously was a mistake. I don't think, however, that disputing for example the number of scenes where the mechanical ape put in an appearance necessarily negates my analysis of the film.

My point was that a classic film was suppressed in favor of an extravagant, politically naive remark. Your facts don't alter my opinion.

—barbara wilson



drawing by Susan Sentiuk

# World Brews

The Agreement worked reasonably well to stabilize the market. In the pre-Agreement years following World War II, U.S. green coffee import prices had fluctuated 41.7 cents between the lowest and highest marks. During the Agreement years between 1962 and 1970, they ranged only 11 cents.

The economic stability secured by the ICA was a valuable asset to the producing nations as it gave their governments a new opportunity to plan ahead. Additionally, diversification of agriculture was increased as the export ceilings discouraged farmers from overplanting in times of surfeit. It was in this way that Brazil, producer of roughly one-third of the world's coffee, was able to reduce coffee production by 20 per cent and enjoy the greater economic stability accruing to diversification.

The only problem with the stable prices attained by the ICA was that the United States government had virtual control over the level at which prices would be stable. The U.S. was ultimately responsible for the demise of the Agreement as a regulatory pact because it insisted on maintaining prices at a level which was ruinous for the producers.

This problem became acute in 1971 when the United States devalued the dollar. The coffee Agreement had no built-in provision for increasing prices to compensate for inflation and devaluation. Since all coffee sales are in dollars, devaluation seriously reduced the purchasing power of the coffee exporting nations. Their purchasing power had long been eroding anyway; in real terms, the average price received for coffee during the Agreement years was 29 per cent lower than it had been during the previous decade.

So, when the then-current pact was being renegotiated in 1972, the coffee producers requested a 4 cent per pound increase in the target prices to offset the blow devaluation had dealt. They also demanded that automatic price triggers be included in the new 1973 agreement.

The U.S. refused to give in to the producers' demands, and controlling 40 per cent of the consumers' vote, it had effective veto power. No satisfactory agreement was reached, and the new pact signed in 1973 had no regulatory powers for the next three years.

It is notable that when the U.S. refused to enter into a fair commodity agreement it was not acting in the interest of the American consumer. The fact is that the U.S. refusal to co-operate is at least partially responsible for the current price increase.

The rise in coffee prices began with a series of natural disasters and political disruptions which plagued the coffee-producing nations in 1975, causing a shortage and forcing prices up. A killing frost reduced Brazil's 1976-77 harvest by at least 60 per cent and destroyed millions of trees to cause long-term damage. Floods in Colombia, the Guatemalan earthquake, and political upheavals in Angola, Ethiopia, and Uganda caused export drops in all of those countries as well.

The evidence suggests, though, that the subsequent price explosion might have been moderated had the ICA been operating in the wake of these disasters, for similar situations had occurred during the Agreement years without being followed by such severe

Although the rising prices of bacon and cornflakes have made it harder for them to put food in their stomachs for breakfast, Americans have always been assured of a cheap morning fix to start the day: a cup of coffee. While the cost of other breakfast staples has increased substantially, the cost of coffee has barely moved upward. This bargain price has been maintained at the expense of the 20,500,000 Third World people who depend on coffee for their livelihood. And even though the current price has prompted many Americans to give up their coffee, its present cost only approaches a level which would give the producers a fair return for their product. In the long run the higher prices may not do any more good for the producers than they have done for consumers, because the U.S. still controls the market, insuring that only a handful of people will actually benefit. By boycotting coffee, consumers may not only be hurting the producers but may become unwitting accomplices to this coffee oligopoly.

Since coffee is nutritionally worthless, its only real value for those who produce it is in the price it brings on the world market. The importance of price is heightened by the fact that most coffee growing nations have "one-crop economies." This has not been a matter of choice; usually it is the heritage of a colonial past. Coffee is not indigenous to Latin America, where most of it is grown, but was introduced into the economy. Now one-third of the world's coffee producers depend on coffee exports for 25 to 81 per cent of their foreign earnings.

Because of this, growers are extremely vulnerable to any drop in the market value of coffee. The sad truth is that the same market forces which have been working to keep coffee at bargain-level prices for the American consumer have also been keeping prices oppressively low for the producers. When this fact is understood, the current price "increase" does not appear to be an increase at all; rather, it only begins to compensate for a steady erosion in their returns.

Several market forces have been working against the producers in this regard. One is the fact that

coffee production is not flexible enough to respond quickly to changes on the market, making it a boom or bust crop. In the past, when high prices have occurred due to shortages, these have in turn led to massive plantings. Because the coffee cycle is so long, with trees not producing for their first three to five years and lasting for 25 years, farmers have then been locked into prolonged periods of overproduction and low prices.

It is also true that the undeveloped coffee nations are largely unable to process their own resources. Most coffee is exported unprocessed, and since shipping, insurance, processing, distribution, and sales are all controlled by the consumer countries, the enormous profits earned by those middlemen do not accrue to the producers. Many of the instant and freeze dried coffee plants which are located in the producing countries are actually subsidiaries of big U.S. and European roasters.

It is also generally true that the producers must pay rising prices for the manufactured goods they import from industrialized countries while at the same time the purchasing power of coffee fluctuates or actually drops. A jeep which cost the equivalent of 124 sacks of coffee twenty years ago, for example, costs 344 sacks today. The impact of this is heightened by the fact that manufactured goods comprise 79 per cent of the products purchased abroad by undeveloped countries. Balance of trade has historically been heavily in favor of the U.S. in transactions with coffee-exporting nations.

The coffee-producers were seeking to offset such trade disadvantages when they entered into a commodity agreement with the consuming nations in 1962. The sixty-two countries who negotiated and signed the International Coffee Agreement (ICA) attempted to stabilize the market by establishing an export quota system based on price floors and ceilings. Quotas assigned to each country were to be tightened when prices hit the floor and expanded when prices exceeded the ceilings. In this way a balance between supply and demand was sought.

# Coffee Market Bitter Cup

price reactions. After severe frosts and droughts which hit Brazil in 1963 and again in 1969, prices immediately rose as importers and roasters rushed to buy. But following these disasters, producing and consuming countries met together and, within the framework of the Agreement, arranged for orderly releases of reserves which moderated the price rise. Even the *Wall Street Journal*, previously critical of the ICA, acknowledged in 1969 that due to the Agreement "coffee won't likely become the food-budget buster that it could be under the circumstances."

It may appear that "free market forces" operated just as the ICA would have operated to release coffee stocks, because Brazil has released ample reserves so that supply has actually been sufficient to meet demand. The U.S. was able to import as much coffee as it needed last year despite the shortage. Why, then, haven't prices dropped accordingly?

One reason prices have stayed up is that the absence of the ICA has encouraged speculation on the futures market. A stable market is bad news for speculators, who profit from the fear of shortages and over-reaction which it causes.

A second reason is that Brazil wasn't forced by the ICA to release reserves at relatively low prices, as it had been in the sixties. Brazil could and did demand a high price for releasing its stocks.

Brazil's gains have prompted some observers to conclude that the price increase must be attributed to a coffee cartel. Congressional investigators suspect "that the coffee cartel is merely imitating the oil cartel and is putting the squeeze on coffee customers" reported columnist Jack Anderson.

It is hard to convince growers that storage is necessary, anyway. The coffee industry is made up of many small landholders who either ignore controls or don't understand why they are necessary.

Another big reason why an oil cartel has better odds than a coffee cartel is that coffee is not a necessity. American consumers must have oil but they could get by without coffee.



Kevin Schafer

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**The sad truth is that the same market forces which have been working to keep coffee at bargain-level prices for the American consumer have also been keeping prices oppressively low for the producers.**

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It is true that most of the coffee producers did join together in a cartel arrangement after the demise of the ICA, and for a year or so they received good prices. These were not due to the existence of the cartel, however; bad weather conditions which caused a shortage were actually responsible. The fact is that coffee countries did not have, and still do not have, the power which oil exporting nations have to form an effective cartel.

There are several reasons why a coffee cartel cannot hope to successfully control the market. Unlike oil, which can be left in the ground, unground coffee has no capital value. Neither can it be held long after it has been grown; after three years in storage, it starts to deteriorate.

Even if all of these factors weren't working against them, the coffee producing countries just don't have the financial resources necessary to launch a successful bid for market control. When the cartel tried to drive prices up by withholding stocks in 1972, Brazil and Colombia poured millions of dollars into the effort. It was the most they could afford, but it was not sufficient to hold stocks until the market recovered.

Clearly, neither Brazil nor the other exporters have manipulated the market to create the present crisis. Rather, Brazil is taking short-term advantage of a crisis in a market which is essentially beyond its control.

Brazil and other producers may be benefit-

ting in the short run, but high prices mean that the age-old pattern of overplanting will probably follow and plague growers for years to come. Not only will prices eventually drop to low levels due to surplus, but producer countries may find themselves more dependent on coffee as growers are no longer encouraged to diversify.

Actually, the most effective coffee "cartel" is the one that exists within the borders of the consuming countries—the cartel of roasters. The coffee industry is a highly concentrated one: in 1975, the top five companies controlled 92 per cent of the instant coffee market, General Foods and Nestle together accounting for 80.2 per cent. General Foods and Proctor & Gamble controlled 56.2 per cent of the market for regular coffee, with the top five controlling 72.5 per cent of that market.

This oligopoly has tended to keep prices down somewhat during the present crisis, but not because it has the interests of consumers at heart. Prices have been kept low simply because that is the best way to capture complete control of the market. Thus, Proctor & Gamble charged last year that General Foods used unfair price-cutting strategy has been effective. In 1958, 380 roasting establishments existed; by 1972, there were only 208. The big roasters can probably drive out more competition by remaining competitive during the current high prices and allowing the consumer boycott to take its toll of the smaller firms. There can be little doubt that the big roasters' profit margins will increase beyond the current level once their competition has been eliminated.

In light of all this, how should consumers react to the high price of coffee? Can we avoid being exploited by the big roasters without hurting the producers?

A coffee boycott fails to meet these criteria. An effective boycott could deny the producers desperately needed and deserved revenue. In addition, it plays directly into the hands of the coffee oligopoly. The big coffee marketers have the diversity and financial resources necessary to withstand a boycott which would undermine the smaller roasters.

A co-operative in Canada has demonstrated that a better alternative exists. The Vancouver Brokers' Collective has responded to the price by arranging to purchase coffee directly from the producing countries. Not only does this insure the producers needed revenue, but by bypassing middlemen's profits it will also keep prices lower for their shoppers.

This plan has an additional advantage of allowing consumers to be selective about the country where coffee purchases are made. Much of our coffee comes from Brazil, whose "economic miracle" has in fact benefited only a tiny sector of its population. Little of that country's foreign exchange earnings from coffee are likely to end up in the hands that picked the crop. Among the 42 coffee producing nations there are more progressive countries, such as Tanzania, where the coffee dollar will be more equitably distributed.

It is important to decide not only how to deal with the coffee situation but also how to deal with similar situations which are bound to occur as Third World countries wrestle with the developed world over control of their natural resources. It is evident from their treatment of the coffee crisis that the media won't be much help in analyzing such problems. The media has seldom questioned whether there has really been a price "increase"; beyond that, it has failed to identify Uncle Sam as the real culprit or the coffee oligopoly as the true beneficiary. By posing the wrong questions it threatens to dupe customers into boycotting coffee when they should be boycotting imperialism instead.

sarah driggs



Leona Bledsoe, Jim Feathers and Selma Waldman testifying before Seattle City Council Police Intelligence Hearings. (Roger Lippman)

## Victims Recount Intelligence Activities: Who the Police Are Watching .... And Why

On Feb. 8, 1977, Seattle citizens gave testimony. Of course, it was a testimonial to the power of the police. But more importantly, it was a testimonial to the outrage of those present, as approximately 300 persons of varying political persuasions came before the City Council hearings on police intelligence abuse.

A little over half of the 40 who'd signed up to speak to the Council did so before the long evening ended. The composite of their descriptions of abuses by Seattle's intelligence unit was thorough, though not too surprising. Many who testified were among the 150 whose intelligence files have been verified, their names made public. Police Chief Robert Hanson has claimed that those files, along with approximately 500 unknown ones, have been destroyed. But such statements scarcely appease.

"How many files were not destroyed?" asked Betty St. Clair, coordinator of the Coalition Against Government Spying. "How much of the information is still maintained somewhere else in the SPD or has been transferred to other law enforcement agencies and is still retrievable by the SPD? How many files are currently being maintained? How many new files are established every day?"

The existence of files was only one point. Individuals told of political break-ins and burglaries in their homes, suspected phone tapings, known informants and provocateurs who infiltrated groups. The speakers came from organizations with a long history of surveillance, such as the Communist Party and the Longshoremen's Union, and from those whose spyings-on have only been recently exposed, like the Socialist Workers Party. They came from Seattle's anti-war and student movement of the 60s and from the women's movement, Black, Chicano and Native American populations.

Letters were read by persons afraid to come forth themselves, including one from a former informant for the Seattle Police. Another was from a Seattle Public Library employee who said that library facilities had been used to spy on demonstrators. That letter also told of rumors that the intelligence unit had pressured the head librarian to give names of persons who checked out radical literature, as well as books on making explosives.

A local union activist, Jim Feathers, told the Council how police intelligence investigations, carried through at the wishes of Robert Welch, president of the phone company union, Communication Workers of America (CWA), had contributed to the recent dissolution of United Action, a national rank-and-file caucus within

the CWA. Agents in Seattle had even contacted the printer of the group's newsletter, *Trunkline*. Feathers said that many United Action members lost their jobs, while others were decertified as shop stewards. The union has refused to process grievances for the maligned persons, he added.

One of the most moving statements of the evening was made by the mother of the slain Joe Hebert, who was shot in the back by Seattle police. They'd stopped and frisked him without any evidence or "probable suspicion" that he was the robbery suspect they were after. Leona Bledsoe's comments were brief, abrupt, as though no words could adequately express her grief and anger. She said her youngest son was continually harassed on the streets and ended her statement succinctly:

"You never know when they're going to shoot down another one."

Not all who testified were the more obvious targets of police abuse and spying, i.e., political activists, minorities, poor people. One irate speech came from an upstanding member of the community, Charl Sedlick, who wasn't particularly proud to be there that evening. Through her boss's boss, she said she'd found out her family was the subject of a "background investigation" which stretched from Seattle to Chicago to Hartford, Conn.

A member of the Mt. Baker Community Council and the neighborhood synagogue and co-op, she was totally appalled that her family name was besmirched by such investigation. The only way she could figure it, she said, was that they had responded to an ACLU membership drive recently.

The wide spectrum of people touched and infuriated by political intelligence illuminates some basic contradictions in American society: ideals of freedom and democracy juxtaposed on an economic framework of exploitation. Liberals speak mainly to its invasion of constitutional rights. Steve Boon, one of the directors of CHECC (Choose an Effective City Council), called for the elimination of police intelligence because it "wastes money, connotes big brotherism, and is socially and morally offensive in a free society."

The civil libertarian approach, as discussed in a pre-planning meeting of the Coalition Against Government spying, comes down to this: if invasions of First Amendment rights are necessary to preserve American society (which police say is the case), then it's not worth saving. However, a cursory knowledge of American history is all one needs to know that repression of progressive, egalitarian so-

cial movements has been necessary to create and preserve this country as it exists today.

Still, the ideas espoused by the groups under investigation are supported by many people, as Coalition coordinator St. Clair pointed out to the Council. But they are not supported by the police — one of the most reactionary elements in society — who, through their intelligence function are "making the decision as to what is acceptable," St. Clair said.

"The position of the police is that those advocating social change pose a threat to the type of society the police want," she stated.

Selma Waldman, a leftist artist and activist whose name was on the list of 150, gave a persuasive summary of these facts. She began her testimony with the statement that she saw "no distinction between police spying and a police state," went on to explain how black visitors to her home on Mercer Island had continually been harassed by police, and chided the Council for its interest in intelligence abuses only when "prominent citizens" became involved.

"There's a historical process going on here... one in which oppressed people are overcoming all over the world," she said. "And those of us struggling don't expect to see our files until the day of liberation."

Waldman's rousing statement got more cheers than anyone else's, but she was not the only person wary of reforms of the intelligence unit. Liberal attorney Lowell Halverson and Kirie Shie of the Church Council on Police Community Relations, were highly critical of the procedures which have been suggested by the Mayor's Office of Policy Planning, calling for independent audits and direct accountability to the police chief.

"As a post-Watergate citizen," Halverson said, "I can't say I will ever completely trust police powers."

What will happen now? At last week's hearings, the council showed little enthusiasm. Most of the members were late; most of them left before the testimony was finished. St. Clair said that one councilman, Wayne Larkin, has refused even to meet with the Coalition.

"The hearings can be dangerous, for they create the illusion of response," she commented. Based on the testimony, the Coalition plans to make specific suggestions to the Council for their upcoming queries into the activities of the unit itself.

And while there is realistic skepticism that political intelligence will cease, as the Coalition has demanded, as St. Clair said, "We can at least hope to create some breathing space to do our work."

michelle celarier

# James Veneris

## 26 Years in China

There is an old saying: Know its past and you can tell its present, know its past and present and you can tell its future, and that is the same way with me, or a newspaper or any object in the world. - James Veneris

A lot of people want to go to China. The ultimate fantasy of these people is not the group guided tours of Communes, Factories, and Schools, but of working with the Chinese people. James Veneris is one of the few Americans who has done that. Veneris, 56, has lived in China almost half of his life, twenty-six years, and worked in a paper factory for twenty-one of them. Now, Veneris is visiting America to see his mother, to see the American people again, and to talk on China. Over the past six months he has spoken 300 times. He will stay in America until Easter and then return to his family and factory. Veneris' visit was paid for by the Chinese Red Cross. Veneris moved to China after his experience as a prisoner in Korea of the Chinese People's Volunteers.

James Veneris is from the working class. Third generation Greek-American, born in Pittsburgh; his grandfather worked in the mines but ended up collecting garbage, his father worked in steel, he didn't say what his mother did, and Veneris grew up in the depression. At 12, Veneris went to work for "a capitalist" in movie theatres and earned fifty cents a week. After 4 years he was making \$3.50 a week. "My father wanted me to be a scholar ...." but Veneris worked until two A.M. and then slept through his classes. His class survived school by stealing copies of tests. After he graduated the war in Europe began. Veneris was glad, "I thought if the war in Europe spread, we'd get more defense jobs, war manufacturing." Instead, he enlisted in the Army and fought the Japanese in the Pacific. Veneris got out of the Army in 1945. "23 and handsome," he says, "I had a job and thought all the women would love men and I could capture the world by myself. I got a job to get unemployed, to look for work, to get a job to get unemployed."

Look at everything from time, place, and condition.  
-James Veneris

In 1950 Veneris had a good job on the line of General Motors in Detroit, but he re-enlisted in the Army and was sent to Korea. Why? Not to save America from communism, but "to protect" his buddies. "I couldn't see the forest, or the trees." But when he arrived in Korea, he saw a much different war than World War II. Korea was devastated. The land blackened. Hundred of thousands killed. Bodies arms tied in back with barbed wire, left lying bloated in ditches.

How do you know if a thing is white? Compare it with black. How do you know if a thing is black? Compare it with white. Always remember contrasts. Everything divides into two. That's what it is. - James Veneris

"And I compared the morale. World War 11 was just. It was waged by the people against the fascist class." But in Korea soldiers were hospitalizing themselves with self-inflicted wounds. The Koreans were trampled and looked down upon. A very poor and devastated country and the Army took from them. The Army stole the cows that plowed the farmer's fields. "We ate steak, the Korean people starved."

Under General MacArthur, the United Nation forces crossed the 38th parallel into North Korea. The Chinese had warned that if that happened, they'd be forced to intervene. MacArthur promised the troops, "You cross the 38th parallel and I'll have you home by Christmas." Veneris thought that was fine. "I was really happy . . . figured I'd be home eating chicken." Things didn't happen that way.



James Veneris and family in China. Just ordinary folks.

High in the mountains in North Korea. 2:30 in the morning. Terribly cold. Tomorrow, the orders are to retreat. All kinds of bugles blow. The Chinese People's Volunteers are attacking. The Chinese troops seem to be firing around the trapped Americans. Veneris along with a Mexican - American and a Korean get split off from the other men. They run for cover through the icy fog, chased by the haunting spectres of bodies, stacked dead and frozen. They find a cave to hide in.

Morning. The fog lifts. Veneris can see down the side of the hill and watch the Chinese troops. They eat raw millet and mix flour and water together for a drink. In the minus zero weather, they wear straw sandals. What kind of army can fight like that? Veneris watches how the Chinese guards treat a group of prisoners. The guards buy giant Korean turnips, soybeans and incredibly in this desolate land some bits of pork from a peasant and cook a meal for their captives. Afterwards the prisoners sit around and smoke, then move on. Veneris says, "I got braver, I figured I ain't the only coward."

"We surrendered to a Chinese guard. A big guy and right away he said, 'Do you surrender?' Ya. 'Good. Then sit down. You want some cigarettes.' Ya. So we smoked three or four cigarettes. He spoke perfect English and wore a little red band. He told us, 'This is the determining factor. We have a lenient treatment policy for prisoners. And when the war is over we will guarantee to return you to your loved ones. You are not the cause of the war.'"

Veneris's experiences with the Chinese People's Volunteers deeply impressed him. Here was an army that didn't take things from peasants, which didn't ill-treat captives, which didn't rape women. An army which saved Veneris's life by giving him warm cotton padded clothes to wear in that bitter winter.

From Veneris's account, the experience as a prisoner politicized him. The People's Volunteers used the P.O.W. camp for consciousness raising. Koreans, Chinese, and P.O.W.'s alike mourned when the Rosenbergs were executed. Play like the *White-Haired Girl*, a story of a heroic woman who helps lead a revolutionary struggle, were put on by the guards for the prisoners, and the prisoners were helped to stage their own plays.

Inter-camp olympics were organized between the different P.O.W. camps for athletic competition between all of the captive U.N. forces. Even officers took part. The prisoners formed committees which ran the game and committees to supervise other aspects of camp life. After the month long games, the Chinese People's Volunteers threw an awards banquet where a Chinese general toasted the American people with very strong 'white lightning.' "The American people are an ingenious people ... and the Chinese people shall always be their friends." This made some of

the American officers uncomfortable. Veneris asked, "But why do you call us imperialists?"

"We have no conflict with 95% of the people. It is only the 5% of the monopoly class."

Veneris was impressed by all the Chinese soldiers. "I'd like to learn from that type of man."

The eyes of the masses are crystal clear. - James Veneris

The first thing they learned in China was history. "For how can you understand a people without knowing their history?" Then the men were given a choice of going to the University, working, or just hanging out being supported by the State. Most Americans went to the University where they graduated after eight years and became translators with good jobs in Peking. Veneris chose to go to a factory. All of his family had been factory workers. In the factory, four hundred miles south of Peking, he learned to operate a lathe and was helped to learn Chinese. The workers would put up special signs for him and at night he would stay up till all hours writing and memorizing characters. He found this to be the wrong method of study. He'd forget the characters and do bad work because he was so tired. With the help of the people he improved his study habits and learned Chinese. After three years, Veneris married a Chinese woman. He got along well with her sisters and mother. And time passed, the quantity of his learning went through a qualitative change and Veneris could read the newspaper and theoretical journals and would spend four hours a day studying. Then his wife died of t.b. . She had had it since before liberation. Another phase of his life in China began.

Since he studied alot, his friends in the factory told the Chinese Red Cross that this person was ready to become a scholar, he should go to the University. And so he was sent to the People's University and studied social science for four years and earned an advanced degree. Thus, in a totally unexpected manner, Veneris fulfilled his father's dream that he would become a scholar.

Veneris told a story that illustrates some of the contradictions in Chinese society at that time. In 62, while still working in the factory, Veneris went into a bookstore in Peking to buy some of Mao's works. But none was on display. He asked the clerk, "Do you have permission of your party committee?" The clerk replied, No, he didn't. He went back to the factory and got permission from his party committee and when he returned to Peking he went back into the bookstore and was allowed into the backroom where stacks of Mao's work lay gathering dust. When he has his book back at the factory, the other workers would ask, "Where'd you get that? Can you buy me one?"

CONTINUED ON PAGE 18

# Good-bye, Kotter!

## Welcome Back, IBM!

*Bellevue beat Renton 72-56. Mercer Island topped Auburn 77-53. It was Bellingham 58-51 over Yakima. And Seattle edged Tacoma 49-45.*

No, fans, these aren't the latest high school basketball scores. They are the results of a recent attempt by the Legislature to cope with public education in Washington. And it only cost us citizens a few hundred thousand dollars.

Recall, if you will, the 1976 Legislative session: once again our elected representatives proved unable to resolve the school funding mess. Partly to justify this failure, some legislators asserted that reform of the levy system could not be tackled until "Educational Reform" was dealt with. Reform, it turned out, meant standardized testing (plus a law making it easier to fire teachers). The public needed a way to judge schools' performances, ran the argument, if it was to be expected to pay for them.

The result was the Comprehensive Test of Basic Skills (CTBS), a statewide program to measure the reading, language, and math skills of all 4th graders and selected 8th and 11th graders. The price tag for this program of standardized exams was a mere \$300,000.

51,000 4th graders took the tests in October, and for a couple of days in January the initial results splashed across the daily papers. Few surprises were to be found. Schools in middle-class neighborhoods consistently scored high, and those in lower income areas ranked low. Or as Seattle Superintendent David Moberly put it, "These test results show again that the best indication of how children will do on standardized tests is socio-economic status." So the tests just tell us what we already knew about the class nature of our school system.

The form in which test results are presented can be very misleading. Seattle's 49 does not tell you the average number or percent of right answers its students made. Rather it is a percentile ranking (on a scale of 1 to 100) relative to the scores of school students throughout the nation. A ranking of 50 is considered the national norm. So the test guarantees that half the students tested will fall below the norm. If everyone reads twice as well next year, the same half will still be "subnormal."

Several educators interviewed by the *Seattle Times* added an interesting insight: school levy losses can boost test scores! As budget cutbacks swell class sizes to 30-35, teachers resort to rote drills as a way to keep order. Spelling and math computation scores may rise. However, test scores on understanding and using knowledge drop.

Standardized tests have been raked over the

coals regularly for cultural bias and a host of evils ("unreliability" and "lack of validity" in educationese). CBTS, produced by a division of McGraw-Hill, was selected from among four tests by an "expert board" of administrators, college profs, and ed psych specialists. But whether they've actually found the perfect test doesn't really matter. So what if Ann in Chelan reads better than Carrie in Concrete? Or Jimmy in Georgia. Would that mean we should spend more/less on education?

I don't mean to sound like I'm against all standardized tests. I do believe that people like doctors and bus drivers should have to pass exams in their specialties. And I think some constructive tests can be given in public schools. An example is the "minimum competency" testing program begun in Seattle schools in 1975. The district tests all students in the 10th grade to make sure they can do 16 basic survival tasks, such as count change, verify a paycheck, use the newspaper to get information, and read roadmaps and schedules. Students and parents are notified of deficiencies and special help is given. Students who continue to fail take a special "Basic Life Skills" class in 12th grade. The program clearly aims to help people learn what they need to know.

Thus, the issue is the purpose and use of testing. The CTBS program functions largely as a public relations game. "Winning" schools can feel smug overcoming through when it counts, with high scores reassuring upper income parents that their offspring are well on the way to college. The losers are left scrambling to explain their failure. A principal in Shoreline even had to apologize for his school's scoring only 55 in an affluent district which averaged 60. The fault, he claimed, lay in the particular group of 4th graders tested, who had been duds since 2nd grade.

Despite its absurdities, the testing program does have some powerful support. One mainstay is the testing industry itself. Testing is big business these days. A 1974 national survey reported that 40 million schoolchildren were tested at a cost of more than a quarter billion dollars. Increasingly, corporations have moved into public education with packaged learning programs and technological gimmicks. Naturally they would like to cash in on profits flowing from sophisticated "objective" tests administered nationally and scored through a centralized computer system. Good-bye, Kotter! Welcome back, IBM!

Corporate designs capitalize on public concerns over reports of declining student achievement. Falling

College Board scores and testimony from employers and academics have pointed to the conclusion that people aren't learning to write and do math as well as they used to. Indeed, a 1975 Government study asserted that 20% of adult Americans "function with difficulty" in everyday skills such as shopping, getting a driver's license, and locating public services. Anxious parents are reacting to the innovative spirit of the late 60s with a call for a return to "the basics."

Its proponents offer standardized testing as part of the remedy. "Learning objectives" is the rage among educators today. Pick narrowly-defined goals for instruction and make sure students can spit back what they've learned on tests. Then package the results and ship them home in neat little booklets to soothe worried parents. Our percentile is 51 and all is well.

In practice, this approach works to increase game-playing in schools. Teachers adapt their teaching to come out looking good on tests, and students are pressured to conform to what's expected of them. Left untouched are the real reasons why students don't learn—boring classes, insensitive teachers, a confusing adult society, the feeling of being just a number.

Testing programs also appeal to a citizenry feeling left out of the education of its children. Once a communal function shared by many adults, education is now treated as a formalized process entrusted to professionals at restricted sites. City school systems have grown to be centralized bureaucracies which citizens often find difficult to penetrate. (One school I tried to see told me their next visiting day would be in two months.) Standardized test data presents a simplistic solution for people seeking to regain a sense of control over what goes on in schools.

But the notion that testing makes schools more accountable to the public is an illusion. Inspecting rows of percentile rankings once a year is no substitute for meaningful involvement in education. The answer lies in changing the way schools are run to enable the community (both adults and children) to share with educators in making decisions about their local schools. And in breaking down the boundaries between school and community so that young people may learn of the world as participants and not just as students segregated in classrooms.

In itself, CTBS is simply a waste of money better spent elsewhere—say, on a \$300,000 program for older students to tutor younger children in reading. But it symbolizes the kind of thinking that turns the creative process of education into a game.

doug honig



Graphic from *Radical Teacher* magazine



## Feds Fear Feminists

The Seattle papers finally reported what was already taken as a given by most activists in the women's movement: that women liberation groups have been subject to investigation by the FBI. The papers reported an *L.A. Times* story that for at least four years up to 1973, women's groups in Seattle and across the nation were investigated by the FBI and files on women's sexual and political preferences were compiled.

The documentation of many women's assumptions that they or their group were being watched came from a 1377 page report made public through a request under the Freedom of Information Act.

In the release, a report from a Seattle informant said: "The women, in general, appeared to be hippies, lesbians or from other far-out groups. Many of them were very colorfully dressed, but the majority wore faded blue jeans. Most seemed to be making a real attempt to be unattractive."

Jean Marie Brougf, of Seattle NOW (National Organization of Women) commented: "You wonder why they're interested in your sexual preferences unless they're about to blackmail you. And the appearance trip is a typical putdown by someone who can't understand that a woman might be interested in something other than how she dresses. They're missing the point, although it might mean that we're a loud enough force for them to be concerned about. We are out to change society, after all."

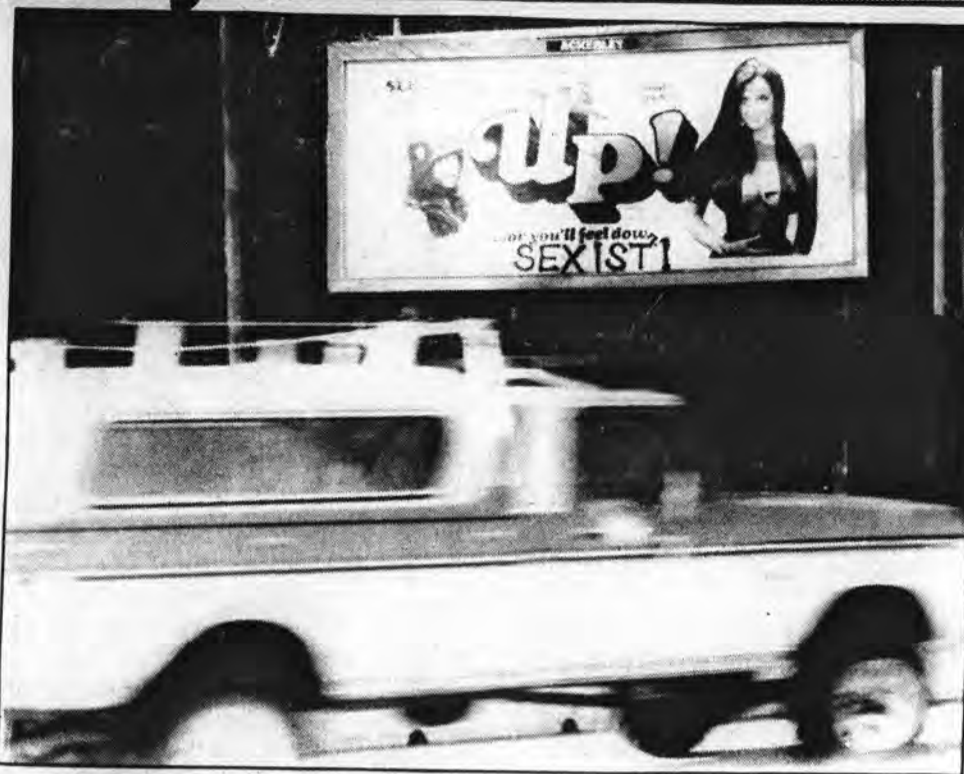
The *Times* reported that the late FBI director J. Edgar Hoover initiated the collection of the information over the objections of some field offices. Hoover disagreed with those who said there were not sufficient national security grounds to conduct the investigation. "It is absolutely essential that we conduct sufficient investigation to clearly establish subversive ramifications of the Women's Liberation Movement and to determine the potential for violence presented by the various groups connected with this movement as well as any possible threat they may represent to the internal security of the United States," Hoover wrote.

Ray Mathis, FBI spokesperson, confirmed the Seattle investigations of Women's Liberation groups. He told the *NWP* that the groups which were investigated in Seattle were picked by both federal and local offices of the FBI. Unwilling to comment on what groups were investigated he said, "Groups were likely to be investigated who advocated the overthrow of the U.S. government. And how do you know until you look a little and find out what they actually are saying."

Mathis said the investigation stopped in 1973 and that there are no longer such investigations of women's liberation groups.

"All my paranoid fears have been fulfilled," said a feminist who used to do political work out of Freeway Hall in Seattle. "We'd see all those bastards sitting outside the hall in their cars, jotting down license numbers and taking pictures. We knew they were watching."

"We knew that (we were being watched) all along," a former member of Women's Liberation-Seattle, a large women's organization active in Seattle



billboard at Aurora Blvd. in Seattle

Ed Newbold

for about 3 years in the early 70's, told *the Passage*. "It's not surprising. For over a year the CIA has targeted women's groups in other countries like Chile. It's not surprising that they do it at home."

As to why the FBI was interested in women's sexual preference, she thought it was obvious: "the investigations were supposedly started in 1969, before Gay Liberation really took root. They were interested in dividing the movement, baiting women on the lesbian issue."

Many groups operate under the assumption that there could be an informant present, that their phones are tapped, their activities watched. Some of these assumptions were vocalized at a recent city council hearing on government spying in Seattle. And especially in light of the grand jury's close work with the FBI and its virtual unlimited power to gather information, many people are convinced that intelligence gathering has not stopped, that it may be using different forms and is actually increasing.

Women, and especially lesbians, are seen as acceptable targets of harassment. A week long hearing on government spying occurred in Minneapolis this past week. At the end of each day of testimonies from such groups as American Indian Movement, and National Lawyers Guild, the press called the FBI to get a confirmation of the charges against the FBI. Each day the FBI denied they were doing any investigation or harassment of groups. When confronted however with harassing certain lesbian groups, they replied, "Yes we did. So what?"

It should come as no surprise that the government felt (and still feels) the need to investigate the women's movement. The Women's Liberation Movement has changed since 1973, but its feminist politics are only becoming stronger and still stand in resistance to the present system.

"Historically the women's movement is viewed as being very paranoid," the former WLS member told the *NWP*. "But the thing is that they're (the state) paranoid about us. Like in Germany, Hitler first attacked and dismantled the 2 million strong women's movement, and the queers after them. We have to consider [being investigated] a fact of life, and not allow it to interfere with the work we are doing."

karin strand

## More March 8 Events

Seattle's Feminist Community is planning a number of events in celebration of this year's International Women's Day.

First on the agenda is a forum on "Attacks on Women" sponsored by Union W.A.G.E. Leftist Lezzies, and women members of International Socialists and the Native American Solidarity Committee. The forum runs from 3:00 to 5:00 Sunday, March 6 at the American Friends Service Center.

The following Tuesday, Seattle's listener-sponsored radio station KRAB, has scheduled number of International Women's Day programs—though not as many as in previous years. Union W.A.G.E. will present a "History of International Women's Day". Other programs include "Pages on Women's Wages", reports on the harassment of women healers and midwives and local

## Arab students Ousted

Seattle-

The Organization of Arab Students (OAS) was defeated in its attempt to remain an agency of the Minority Affairs Commission at the University of Washington campus at a meeting of the ASUW Board of Control (BOC) last Thursday, Feb. 17.

In a cynical display of racism and contempt for the right of minority students to define their own needs and membership, the BOC majority rejected the findings of a task force which they had established at the previous BOC meeting to propose guidelines as to what constitutes a minority. The task force, which was composed of all the Minority Affairs Commission agency heads, two students—t-large, and A.S.U.W. President Chris Pearson, met twice and reported back that the right of self-definition must remain exclusively with minority students and not the board or the University administration.

## Int'l Women's Day Plans

Bellingham-

On March 8th women across the country will recognize our power, our struggles, our successes and our failures. While women cook up plans nationally, this very minute I sit here and contemplate my view from Bellingham.

Where are we? Where have we come from? Where are we going?

So far, myself and another woman have been organizing, or trying our best, to plan a day for local women. As of right now, we have planned a march, speakers, and an evening of entertainment. We do have tentative speakers, we do have a place to march to, the County Courthouse. These are the only for sures, so far.

What we need is planners (women with imagination and know-how), coordinators who will make sure events are following through, an evening speaker (hopefully someone who has a knowledge of another country besides the U.S.). What is underlying is that, if we seriously want this day for local women, we NEED more interested women. If not, it could flop! Please, think about helping. It would make things a lot nicer! If interested call Blackwell and leave a message for Marlene or Laura, at 734-8592.

women clinics, and an analysis of the Gaylord Decision. For country and western fans, the Lesbian Feminist Media Collective offers an hour of C&W music by women from the 1940's to the present. Patsy Cline fans will not be disappointed. (See Gimil Beth for schedule).

That same evening, the Leftist Lezzies are sponsoring an International Women's Day Dance at The Slipper, located at the intersection of Prefontaine, Yesler and Third. Free Admission.

Last but not least, the March 7th issue of the Northwest Passage will have several articles related to international Women's Day, including Lee Mayfield's "History of International Women's Day". The issue will be produced entirely by women.

After rejecting the task force recommendations, the Board was forced to a vote on a motion to return OAS to Minority Affairs, return the OAS budget to its control and cease further harassing and discriminatory actions against minority student groups on campus. The vote was 6-5 against the OAS, thus terminating the \$4500 OAS budget.

Following outraged responses from several Board members and the audience, the meeting fell apart. The Board was evicted, and the minority students and their supporters began planning political and legal action around the ruling. Members of the other Minority Affairs Commission agencies expressed their support for the OAS. They made it plain that they considered the attack on the Arab students to be an attack on all minority students at the University.

wayne parker

## Boxing Out Small Papers

A branch of Seattle city government may restrict the number of newsboxes downtown. The regulation, which has been aired so far at hearings before the Board of Public Works, is in response to the Downtown Development Association's desire to control completely its physical environment.

In conjunction with sophisticated architectural "concepts" performed at great expense for downtown businessmen, newspapers would be sold only out of newsboxes housed in \$12,000 kiosks. Locations for the kiosks would be at the discretion of the architects and their employers, the business owners.

Most street corners along Fifth Avenue—the present object of the proposed regulation—would be limited to 12 outlets. Some would be allowed 8 per corner or 32 per intersection. (There are criteria for all of these, etc.) Newspapers which have been at the corner the longest, or who have the most influence, would get the available spots. This would mean many outlets for the Times and Post-Intelligencer, some for Wall Street Journal, Barron's and the Christian Science Monitor, and bones (probably in the form of obscure cor-

ners), tossed to everyone else—the Sun, NW Passage, flesh papers). Businessmen could thereby eliminate the kind of influences they feel is detrimental to the sensitivities of their clients (suburban shoppers).

The Times and P-I have helped hammer out the regulation's language in closed meetings with the downtown association and the city. Most other newspapers, including the influential Wall Street Journal, have written formal letters of protest to the city about the regulation and the secret writing of it. Numerous lawsuits have been threatened.

The regulation is being challenged as unconstitutional, but the Board of Public Works answers that by saying it is "not concerned with legal questions. It is our job simply to propose a regulation." (It would require City Council approval.)

The control is couched in beautification terms, as if downtown suddenly has become environmentally conscious. The commissioner of the board said, "We are trying to make the city look beautiful. We are trying to eliminate clutter."

jack pfeifer



The population of Washington is 11% Third World, yet the State Bar is only 1% Third World. 40 persons protested the Bakke decision, which holds that affirmative action is reverse discrimination, at the Seattle Center, Feb. 13.

## Knocking Nukes

With industrial heads and newspaper editors fanning the air with pro-nuclear energy statements such as Intalco President Robert Ferrie's: "instead of letting Huxley College talk about birds and bees industry will be talking about jobs," anti-nuclear groups are being pressed to challenge pro-power sentiments.

The recent draught and the expected energy cutbacks are being used to distort the basic issues of reasonable energy needs, fiscal viability, and environmental safety of nuclear power. A hearing of the Atomic Safety & Licensing Board of the Nuclear Regulatory Commission is being held in Seattle March 1 on the "need for power" in the Northwest. Canadian, Oregon, and Washington anti-nuclear groups will be giving testimony. It is expected that some new studies that seriously question the Northwest's need for nuclear power will be presented. People from the region are encouraged to attend. —9 AM at the new Federal Bldg., 915 2nd Ave. Rm 514.

—info from SCANP  
(Skagitonians Concerned About Nuclear Power)

## City Lity Light Rate Hike?

Seattle City Light is asking for another rate increase. They want the City Council to authorize a 16.5% increase in the rates for residential and industrial accounts, and an 11% increase for commercial and governmental accounts. City Light's accountants claim inflation, the old standby, as necessitating the increase. But if we've all learned one thing, it's that even a faceless public electric utility can actually harbor class interests which often stray away from simply distributing energy to the people. A close look at the City Light budget, supposedly needing more money from a rate increase, bears out this fear once again.

When City Light says that it needs more money because of inflation, it means that rising costs won't let it have everything that it's used to having in its budget. It also implies that there isn't any excess fat to be cut from the budget. City Light claims to have done all the cutting it can. It has even cut the

number of repair trucks and technicians. But despite its bragging about cutting service to the bone, let's look at some of the expenses that remain.

First, is the undergrounding program. Since 1960, City Light has been involved in a program to place its transmission lines underground. This is a beautification measure. Beautification is a nice idea but in 1975 it cost \$9,500,000. A general rate increase of 15% would only achieve a revenue of \$10,000,000. While City Light cuts down on repair trucks, this luxury program is continued.

Furthermore, the program is being carried out for the benefit of people who are accustomed to luxury. Aside from certain major arterials, the undergrounding is being carried out in the downtown business area and high-income residential areas. The downtown businesses pay nothing for their beautification. The money comes from City Light's rate fees. A neighborhood such as Lau-

relhurst pays only half the cost of its undergrounding. Again, the rest of the money comes from the rest of us. Even out-of-city, high-income neighborhoods, like the Highlands and Innis Arden, have received this service at half-price. The majority of us are paying to beautify the wealthiest areas in and out of Seattle.

Then there is the money City Light pays for research. The Energy 1990 study was supposed to have committed Seattle to a policy of energy conservation rather than nuclear power. Yet our electrical utility persists in paying \$392,000 yearly to the Electric Power Research Institute of Palo Alto, which devotes 1.6% of its budget of promoting energy conservation and 28% to nuclear research. But even that sum seems small compared to the \$1,600,000 commitment City Light has made to the experimental Fast Breeder Reactor at Clinch River, Tenn.

Finally, there is the matter of City Light's memberships in various business

associations. If City Light's undergrounding program and persistent exploration of nuclear energy seem to indicate an undue influence on our utility by the business community, perhaps it is because City Light is a member of the Downtown Seattle Development Association and Chambers of Commerce throughout and beyond the City. City Light pays \$11,000 a year in order to belong to these organizations and be able to hear the needs of business.

The provision of electricity for Seattle is vital to the City, and we must be prepared to pay the costs. But until City Light removes wasteful, and even harmful, expenses from its budget, a rate hike only means that money and resources which could be used to enrich our lives will be squandered on special interests and dangerous nuclear energy.

john fay

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# Gay Symposium

The Gay Peoples' Alliance at Western will be presenting their Sixth Annual Gay Awareness Symposium, February 23-25. The symposium will focus on educating the general public about homosexuality and providing a vehicle by which "closeted" gay people may learn to be more comfortable with their sexuality.

The three day symposium will offer films, rap groups, and a variety of speakers. On Wednesday the 23rd, the Lesbian Mother's National Defense Fund will present two lectures, 'Court Cases' and 'Lesbian Feminism.' Also on Wednesday SISTER, a lesbian organization from Seattle, will present a discussion panel on sexual preferences, in which a heterosexual woman, a bisexual woman and a lesbian woman

will each discuss her views. On Thursday a religion panel will be featured, composed of representatives of the Campus Christian Missionary and Metropolitan Community Church, a gay religious congregation. Friday, the 25th, the gay business peoples' organization, DORIAN, will speak.

A special event on Wednesday night will be the presentation of Lavender Troubadour, a one-woman performance which portrays the ups & downs of gay life. Tickets will be available at the door. Show starts at 8:15.

All day-time events will be held in the VU lounge, and are free. Events start at 11:00 AM and go throughout the day. A complete schedule of times and events will be available at the lounge area.

Pam Roy



Seattle--Barb Aley dedicates the song "Muleskinner" to Oscanetta (the fish) at the second annual Lesbian Mother's National Defense Fund (LMNDF) talent show, Feb. 5. Over 200 women came to see that lesbian culture was alive and doing very well.

LMNDF is an organization that distributes information to lesbian mothers who must defend themselves legally to the right to raise their own children.

# Food Industry Co-opted

What is the percentage of refined sugar in ready-to-eat breakfast cereals Capt'n Crunch and King "Vitamin"?

How many rat droppings does the FDA allow to contaminate each gallon of commercially processed wheat?

The answers to these (43% and 58%, and eight) and other questions came up in the course of a preventive medicine workshop sponsored by the Cascade Community Clinic Feb. 12. The workshop, entitled "Food and People" explored available information of ways to consume food without it consuming your health and your budget.

Following a potluck of the participants' "cheapest and most nutritious" dishes, a series of speakers and participants shared information on basic nutritional needs and deficiencies that arise from reliance on the products of agribusiness—heavily advertised and highly processed, but more likely to suit the needs of corporate profits than human nutrition. Specific suggestions for community action, informing and organizing towards the improvement of the quality and economics of food consumption were explored: a community vitamin collective, ideas for educating children to the hazards of sugar consumption, work to repeal the Wash-

State sales tax on food. A slide show presented by Carol Lefski demonstrated to clinic workers the symptoms of a variety of vitamin deficiencies.

Kate Dwyer presented a workshop of information and reference on urban organic gardening, encouraging the utilization of small spaces as one-crop plots or larger community plots if available. An interesting idea was that of "sharecropping": an arrangement where gardeners can utilize the backyard space of elderly community members, sharing the labor and the harvest.

The issue of obtaining better quality food at a reasonable cost is one to which most people can relate. It was noted that perhaps the enthusiasm for organic gardening is one of the few convergent points of the left and the right. Speakers John Powell and Sarah Driggs discussed the importance of involvement with an international perspective so "that people don't stop with improving their diets through organic/cooperative gardening, but become involved beyond, familiarizing themselves with the politics of a food industry concerned not with our health, but with the profit to be made on an uninformed, unorganized public."

chris wagner

# Resisting War Taxes

Bellingham-Irwin Hogenauer, tax resister and former WWII conscientious objector, was in Bellingham recently to discuss government tax spending and income tax avoidance.

It is generally known that the U.S. has the capability of obliterating all major soviet population areas 1250 times over. Conversely, they have the ability to destroy our major cities 450 times. Irwin asks, "How many times do you have to kill a person? Why do we have to support the construction of B-1 bombers and Trident submarine bases when we already have such awesome overkill capabilities?"

Tax resistance is one way he suggests we as citizens voice our opinion of government tax spending. On the 1040 long form there is a line which says "other deductions". On this line if one writes "War Tax Credit", one can deduct up to 60% of one's income tax amount. Computers can't read so the deduction will most likely go through.

Irwin sees defense spending as useless waste of money. He says that sixty percent of all tax money is used for defense. The Trident submarine base will not create

jobs for the area, he says, because the vast majority of workers will be transferred from installations in other states. "The way to make the government recognize that we don't want to support a future war is not through protests or by writing letters to legislators, but by hitting them where it hurts—in the pocketbook," Irwin suggests.

Hogenauer pointed out that the government makes an important distinction between resistance and evasion. The person must make her intentions of non-payment publicly known, by telling friends or writing a letter to a newspaper.

War tax resistance is not a recent concept in the U.S. There is a tradition of refusal to pay taxes to contribute to U.S. imperialism. A long standing initiator and supporter of the war tax resistance movement is the War Resisters League. For more information write.

WRL  
339 Lafayette St.  
N.Y., N.W. 10012



**COMMUNITY food CO-OP**

Mark-up  
15% for members  
30% for non-members



1000 Harris Street  
Bellingham, Washington

Organic and Inorganic  
Whole Grains, Cereals, Flours  
Cheese and Yogurt  
Dried Fruit, Juices, Produce



# Gabriel's Very First Birthday

Perhaps we would be a step closer to an enlightened existence if we had clear feelings and ideas about our births. For the child being born, as for the person experiencing death, it is a psychic and physical passage into a new world. Those who observe a birth join with the mother in celebration and awe as a new spirit enters their realm.

Children do not need to have a narrow perspective of their life spans, truncated at both ends by a wall of fear and misinformation. Children deserve to see their brothers and sisters being born. Children delight in forming important understandings about themselves and the part they play in the great cycle.

There have been, and will be, many books written about birth: technical books, spiritual books, instructional books. This book, *Gabriel's Very First Birthday*, came about because Sherrie took pictures of the birthing of Gabriel and wanted to put them into story form so that she could share with Gabriel the beauty of his passage. The idea grew into a book for all children.

The story of Gabriel's birth is told in photographs with a simple text. The story tells of the largeness of Therese's belly while he still lived inside. It tells of the quiet, midnight moments of contractions and pauses,



*Gabriel's first breath by Sherrie Farrell from the book "Gabriel's First Birthday"*

sips of warm tea, and the force of her body as she pushed him through the birth canal. It captures the timelessness when only his head was born—and then the rest of him, slippery and protesting. It shows the gentle and competent hands of the midwife, Kirstin, as she cut the cord ("And that's how you got your belly button!"). And then his first sucks of nourishment from Therese's breasts.

If we are open and clear with our children there will

be no need for them to feel confusion and embarrassment about how people are born. We can show our children that the common experience of birth is just one part of the circle of life that we share with all.

Therese Grant  
Sherrie Farrell  
Box 15, Aeneas Valley  
Tonasket, Wash. 98855

## Freeing Women and Children

This article is written from the perspective of women having the sole responsibility (and how to change that) of their children, because this is mostly the way it is. Except for a very few single men who have taken on that sole responsibility, women have it. Even when a woman is married, the only responsibility (usually) that is lifted is the financial. She still has the nite and day physical, mental, and emotional needs to meet. And a growing number of women are "heads of-households" (as HEW puts it), with the financial burden added. Men are not in need of gaining freedom from total responsibility for their children. Women are.

### THE CHILD QUESTION

"The most hapless and vulnerable victims of capitalistic degeneration are the children. Regarded as barely human appendages to adults, they are torn apart by the social, economic, and emotional chaos created by a culture that glamorizes acquisitiveness, cynicism, and brutality, and ignores the right of kids to security, love, and unhampered growth.

Children are the responsibility of the total society and need to become our first, not our last, priority. We demand a world fit for healthy children to live in." Statement by the Feminist Socialist Party.

### CHILD-DEPENDENCY, MOTHER-RESPONSIBILITY

Capitalist society forces women and their children to play roles which cause them to imprison each other physically and mentally. The small child cannot survive unless her/his basic needs of shelter, food, and love are met by a person capable of meeting them. The child must always turn to his/her mother and is dependent on her to meet all her/his needs. Since these needs are constant (day and night), the mother is imprisoned, is unable to do anything else, has no time to meet her own emotional and mental needs, constantly is dealing with child's space, and loses her sense of self.

The woman can't really survive this condition of constant responsibility, constant giving. She must have her space sometimes. How does she get it? By imprisoning the child. She puts the child in a cage (crib or playpen) and leaves him/her to cry, knowing s/he is physically safe; she sends the child to her/his room; she makes the child sit still in one place and be quiet; and all too often, with a dreadful guilt afterwards, the woman's confinement and frustration reach a peak, and she violently lashes out—verbally and/or physically.

The child's dependency role imprisons the mother. The mother's responsibility role imprisons the child.

The child is completely powerless to free her/himself. The mother has very little power to free herself, short of giving up custody of the child(ren) (which will free her, but not the child(ren)).

"Me? I live with my three kids in a rather small old house. I do not have the "answer"; I am at the point where I no longer listen to the question, and now I suspect I will NEVER write "the definitive statement for all womankind" because I have to do the laundry today."—Cam Hubert, Makara, Vol. 2, no. 1

### WHO HAS THE POWER TO FREE THEM?

It is up to the childfree people to free women and their children. If the childfree take a share of the responsibility of meeting the children's needs, they will free both.

Many people feel we should push the government to provide childcare centers. I feel strongly opposed to having the govt. care for our children. Consider what the public schools have given us. A WASP perspective of the history of the world and United States: preparation for life in a competitive, capitalistic, sexist society. The US govt. gives our children:

Look Jane Look  
See Dick Run  
Run Dick Run

Jane is always wearing a dress, playing with dolls, being very ladylike. Passively looking. While Dick is doing. Besides the sexist role stereotyping, the simplicity of the reading lesson is part of the educational system's plan to keep children ignorant as long as possible (thus powerless). Compare the Jane and Dick lesson to this: "Across the bottom of each page was a question for discussion. Some of these read: A peasant produces rice, a worker weaves cloth. Why can't the peasant eat the rice he (sic) produces and the weaver wear the clothes he (sic) weaves?.....Why is there a distinction between the rich and the poor?.....What prevents human beings from relying on each other?." --Portraits of Chinese Women in Revolution, by Agnes Smedley

The govt. is not going to help our children develop a spirit of co-operation and working together for the benefit of all. We must do it ourselves.

## CHANGING ATTITUDES TOWARDS CHILDREN

"In the meantime, childhating must go. It should not be replaced with old platitudes on the natural virtues of children and life with them. Rather it should be replaced with a firm understanding of why children are "unacceptable" in our society, and a concrete strategy to include children in our thoughts and actions.

Any organization or gathering is practicing child-hating if it does not arrange for quality, feminist childcare by the "child-free". Furthermore, any person who says: "But I don't particularly like children," is practicing child hating. She is letting society's negative stereotype of children to take over her mind. There is as much variety among children as there is among individual women. How can you dislike all of them? The statement comes from one who perceives children as an inferior group that is not worthy of her personal recognition or time. Struggles against racism and sexism have set our minds bolt upright on these issues. The casualness with which child-hating statements are made and received is a measure of our lack of conscious on this issue." --If All Else Fails, I'm Still A Mother by Lucia Valeska, Quest, a feminist Quarterly, Vol. 1, no. 3, Winter, 1975.

Hate is a strong word to use, but an accurate one. Anyone with a political consciousness cannot be indifferent to another human being. We must love them, or hate them. If we are not helping women and their children, then we are part of that society which is preventing them from attaining freedom.

There is a great need for people to change their attitudes towards children. There are many myths—negative and positive—which create stereotypes of children. Probably one of the most harmful myths is that the child is a miniature extension of its parents. Unfortunately many parents believe this and put off child-free people who otherwise might develop a relationship with the real person that the child is. Another myth is that the child has no real value as a part of society — it only has the potential value as the adult it will become. I feel anyone, any age, has value in a society based on co-operation, working together for the good of the whole. In this country we are creating many inter-connected, small societies which are based on co-operative principles. Women and their children should be given an opportunity to become valuable members of these communities.

Child-free women must put much energy into this happening. Not to say that childfree men should not, they definitely should. But for a person to be concerned about and care about women and their children requires a certain consciousness, and there will be more women with this consciousness than men at this point.

Many women are not having biological children, but this does not mean that they should not become involved with "community" children. For this to happen, mothers are going to have to "let go" of their children and allow deep meaningful relationships to happen between the child and other people. Our children are not our personal property, and even though life at times is painfully lonely, we must not build emotional dependency on our children, because that dependency may prevent a close relationship between the child and another person.

Mothers must do what they can to cultivate community support, no matter how unconcerned the community may be. Parents and the childfree should

begin having consciousness raising meetings. Suggested topics to discuss: childfree people could talk more about how they perceive children and mothers; mothers discuss how they perceive children and the childfree; and what the childfree can do to help. Perhaps after a few such meetings the childfree will be ready to become more involved with the children's needs, and the mothers will be open to the involvement. (If a childfree person initiates these meetings, please don't forget to provide for childcare!)

## SOME IDEAS ON HOW TO DO IT

Communities within cities have several options. A group of people who live together, sharing meals and household chores, could invite a woman with child(ren) to live with them. They could set up a schedule (according to work and free-time needs) and rotate care of the children. This would enable the woman to perhaps become financially self-sufficient, do meaningful community work, and have time and space for her own creative energy. It would enable the child to have a broader perspective of the world, start learning skills instead of hanging out, learning from the T.V. set, and be with a person each day who is not burnt out on her/him and therefore has patience and love for him/her. But don't forget, children are varied individuals, as adults are, and adults must not come on too strong; get to know each other slowly; depending on the child's background it may take a while to build trust, or s/he may be very open to the adult.

Another thing that could be done within the city is to have a community childcare center, that would be operated by the community, and childfree people could commit themselves to a certain time each week. It would be best to have a limit (depending on ages) of children per adult, otherwise it will be chaotic, and the adult will not be able to help children learn skills. (Not that the whole day should be spent in a structured way learning skills, but children desire knowledge and should have it available from moment to moment).

What they are doing now is spacing out, making messes which others clean up; being very dependent on others which helps create a division—children vs. adults.

The loose way in which we are presently dealing with their needs doesn't seem to be working. I'd like to propose some ideas which I feel might help, but it means a greater commitment and sharing of responsibility.

We could have assigned rotating days, or possibly half-days would be better, when a big person's primary focus for the day is responsibility for the children. (But I think people should volunteer for this and really want to do this, because if it's viewed as a chore, it would be a bummer for everyone involved.) The big person would do other things, but would stop what s/he were doing when necessary and not plan to do anything very involved (or that couldn't involve children).

How would a big person interact with children? (besides reading books, drawing together, etc.) S/he could pay attention to what they are doing. Are they playing with toys (or anything 'harmless')? Groovy! Are they checking out the elmer's glue by putting it in their hair? After you wash their hair, get the glue and scissors, some old picture books, and paper and show them how to use the glue. See that they get outside at least once a day. Preferably take them for a walk. Sometime in the afternoon take (the younger child) to a quiet place for a nap. Other folks could be with (the older child) during this time.

This method of dealing with their needs would allow spontaneous interaction with other people, but if everyone else was too busy for that interaction, the one person responsible would ensure that their needs were met.

Their needs are very clear to me and have been nagging in the back of my mind for many months now. It seems that the living collective situation is not automatically taking care of them (the needs) and we need to actively take steps, since the children are so relatively powerless at this point in their lives."



Anna and Elanos Womanskin

On a smaller scale, the childfree may wish to spend occasional time with a child they know. It is very helpful to the mother of the child if this can happen on a fairly regular schedule, the same time every week, so she can make plans (maybe take that pottery class she's been wanting to do!). But she will also appreciate it if you drop by or call and want to take the child for a walk once in a while.

What we are doing (in a rural situation) is to rotate days of being responsible for our children's needs. Before we started rotating, I (the mother) felt I was doing most of the caring, and the children's needs were often neglected. I was inspired by the pressure of responsibility to write a letter to the collective to discuss at a meeting. Here is part of the letter: "They (the children) need to learn and acquire knowledge which will enable them to help themselves and help other people; to live co-operatively."

We met and talked about these problems, and decided to try the rotating method. It is working fairly well. The children seem less scattered and appear to me to feel more secure. It has definitely freed me considerably. I am able to feel good about putting energy into our alternative business, knowing the children are being cared for. And I have wanted to write this article for the last two years. Finally, I have the time and space to do it!

There may be many obstacles in the way of freeing women and their children, but we must begin doing it now. There can be no revolution if this large, important segment of our population is not included in it.

Free the mothers and the revolution will greatly expand. Free the children and it will endure indefinitely!

— anna womanskin

# Sadlowski Setback

Lloyd McBride of I.W. Abel's Official Family beat Fight Back insurgent Ed Sadlowski in the February 8 election for the presidency of the United Steelworkers. According to tentative returns tabulated by McBride's staff, McBride got around 325,000 votes, and Sadlowski around 240,000. Sadlowski has charged that there was widespread fraud in the election, and he threatens to "put some people in jail." But it seems unlikely that the results of the election will be challenged.

Sadlowski lost badly in the South and in Canada, did well in the Midwest industrial region, and came close to breaking even in the West. In western regions of Oregon and Washington, Sadlowski got about 1700 votes to McBride's 1900. He won at the large Bethlehem steel mill in Seattle.

The influence exerted by local union leadership generally was bad news for Sadlowski. Local officials can usually swing an election one way or the other. Except in Sadlowski's home region in Illinois and Indiana, officials mostly backed McBride. Under these circumstances, only an energetic campaign could make Sadlowski's candidacy visible. This is what happened at Bethlehem, where a Sadlowski Fight Back caucus under the guidance of Frank Krasnovsky and Wally Olecick did a lot of talking and leafleting. In many locals outside of the Midwest, however, there was no organized effort to elect Sadlowski and the Fight Back slate.

The low turnout for the election, well under half of the 1.4 million union membership casting ballots, was another factor working against Sadlowski. Unemployed steelworkers were among his likeliest supporters, and they were the least likely to vote. Those jobless for over a year were

ineligible to vote. Others, especially given the bad Eastern weather conditions, did not go to their workplace just to vote. (Voting usually takes place at the jobsite.)

Many steelworkers, it must be recognized, did not vote just because they did not care about the outcome. Older workers are sometimes thoroughly disgusted with the union bureaucracy, and younger workers are mistrustful of big and distant institutions. All of them know that while "union democracy" may make a difference on traditional issues like job security and safety, still it will be basically the same job waiting for them day after day, year after year.

Among those steelworkers who did vote, Sadlowski's campaign ran into the sentiment that especially in time of recession the corporations must not be pushed too hard. As a source of jobs, a company can arm twist in favor of business unionism. — Stay in line and produce, is the message, or we lose profits, and workers lost jobs. Steelworkers' hesitations were compounded by the fear of change aroused by Sadlowski's unorthodox positions. For example, Sadlowski said that if jobs outside of steel are provided, in the long run automation is not a bad thing. And he came out for gun control, which cost him a lot of votes in Oregon and Washington.

In the end, however, Sadlowski's militant unionism did generate a lot of support for the Fight Back slate. And the campaign itself spurred the building of a pro-reform network of union activists formerly isolated in the scattered and often small locals. Seattle's Frank Krasnovsky says that if he had the contacts in the Pacific Northwest several months ago that he has now, Sadlowski could have won in this area hands down. Maybe



ED SADLOWSKI, Fight Back Candidate for United Steelworkers Association President. (Harry Ring)

Fight Back will be there at the local level for the next election, dug in deeper and stronger. Sadlowski thinks so. He says, "We haven't shut the lights off and don't intend to."

john burroughs

(based on an *In These Times* story and an interview with Frank Krasnovsky, Seattle steelworker and area Fight Back co-chairman)

# Downtown Salvation



The other day I caught a no. 5 Phinney at Third and Union. As I sat down I got the impression that the passengers near me were uncomfortable about something. I looked across the aisle and saw two men, heads bowed, praying aloud. While they were not noisy, their devotions so distressed the young man sitting in front of me that he got up and found a seat at the back of the bus.

We move into traffic and the men stopped praying and one began to catechise the other. I realized that the one speaking had just saved the other's soul, and that it made no difference whether God exists or not, those two believed that something powerful had just occurred. The space where they sat was set apart.

Looking closer, I saw that the one was a clean blacksuited man of middle age, possessed of a look of faith and some self-consciousness now. His convert was a young man, who lacked control of his muscles, for his jaw was slack while his hands jerked in the air as he repeated a litany about Christ after the man. By contrast, the young man's eyes were fervent, earnest.

The difference between the two became more marked as others on the bus showed, by gesture or inflection or eyebrow, what they thought of someone who had perhaps preyed on another's involuntary gullibility. The man grew nervous and lowered his voice as he completed the ritual and presented the convert with a small New Testament. He mentioned that his stop was next, also, he would get off with the man.

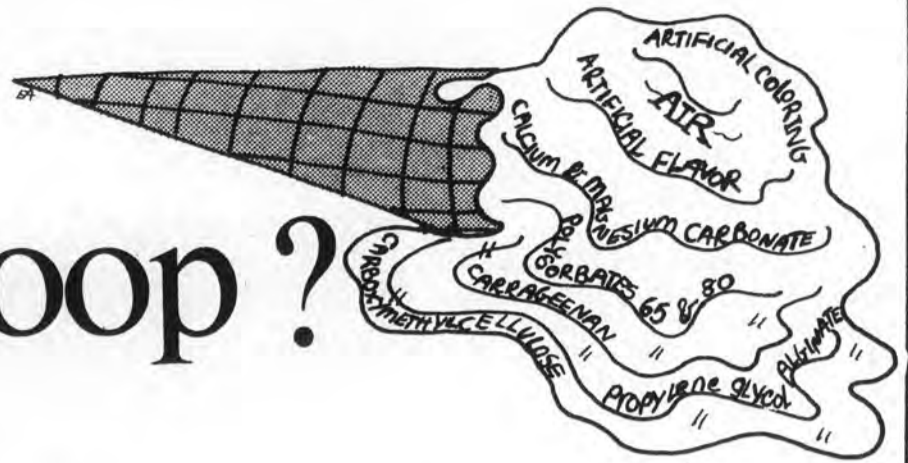
At the Bon Marche, the man wished his convert Godspeed and stood up quickly before the bus stopped and went to the back door. This took the young man by surprise, for he hesitated before crying out, "You aren't going to leave me, are you?!"

The astonishment and fear in his question finally triggered the look of loathing from the man that had been carefully withheld, a reflection of the look of disgust the other passengers had given him. He escaped the bus as the young convert pushed his way off the bus and sought the man who had saved him, who rightly or wrongly had changed his life but who either could not or would not go with him.

It was painful to see someone who was just saved look so lost.

david adair

# Ice Cream: What's the Scoop?



## Food for Thought

The following is the first in a series of articles covering various topics in Nutrition.

Nutrition is a fundamental part of everyday life. Food habits are the result of life long patterns. They are intensely personal. This series is not intended to radically change these patterns but simply to inform readers of facts and new information which I hope will be of interest. Future topics will include a survey of vitamins, minerals, a study of margarines and a look at naturally occurring toxins in foods we eat. I am open to other suggestions and any questions or comments concerning the series.

Ice cream on the market today is no longer made up of cream, sweetener, and eggs. It may contain as many as 1,200 different chemical stabilizers, surfactants, emulsifiers, neutralizers, natural and artificial flavorings and colors.

plain gelatin could not help the industry cope with vast distribution and storage problems.

In ever increasing numbers other additives have turned most commercial ice cream into a product that won't shrink in long storage or melt over a wide range of temperatures. All these are combined so they closely resemble ice cream in richness and texture.

Under a 1938 Amendment to the Food, Drug and Cosmetic Act, ice cream manufacturers were granted official freedom from labeling restrictions for two years in order to establish a standard of identity. This two years stretched on to over twenty. No formal extension was given by the FDA, but enforcement of labeling rules was effectively withheld. In essence the ice cream industry was able to ignore all labeling rules until July 1960 when a standard was finally issued.

A Standard of Identity states illegal "any product which attempts to conceal inferiority or which makes a food appear better or of greater value than it is."

### STABILIZERS

Rich texture, usually a reflection of fat content (eggs, cream, etc.), may be

### COLORING

These may be natural or artificial, certified or uncertified. Artificial dyes and flavors are often not well researched and many have dubious safety records.

### EMULSIFIERS

Emulsifiers such as Polysorbate 65 and 80 are used to control dryness, stiffness and give ice cream a smoother more uniform texture. The polysorbates were controversial in the 1950's but have since been shown not to be carcinogenic.

### NEUTRALIZERS

Neutralizers such as Calcium and Magnesium Carbonate are ostensibly used to maintain uniformity of ice cream from batch to batch. However, they also neutralize the acidity of soured milk products. Sounds like a breach of Standard doesn't it?

It is important to remember that milk products spoil readily by bacterial action and these organisms are not killed by freezing. There is no federal limit on coliform bacteria in ice cream.

are not harmful in and of themselves, consumers are being sold a bill of goods. Commercial ice cream appears to be a real rip-off, made up mostly of ersatz ingredients replacing the more expensive traditional materials

Food standards are theoretically set up to insure that the consumer is informed about what s/he is buying. In the case of ice cream this is a farce. Unless one buys the more expensive "natural" ice creams available in health food stores, the only way to be assured of a pure product is to make it at home.

*carob honey ice cream*

*1c. carob powder*

*1c. honey*

*3c. half and half*

*3 eggs*

*dash salt*

*3c. whipping cream*

*2tbs. vanilla*

*In a large bowl combine honey, 1½c. half and half, 1c. carob powder until well blended. Then beat in remaining half and half, eggs and vanilla, salt and whipping cream.*

With the exception of flavoring (artificial) none of the ingredients are required to appear on the label.

Ice cream has enlivened history since Nero, in 62 A.D., had slaves fetch him snow from the High Alps to mix with fruit and honey. 1,200 years later Marco Polo brought ice cream "receipts" to Italy. Italians added milk, the French added butter and from there it was introduced to England and North America.

Ice cream was kept cold by shaking it up and down in a pan of ice and salt until Nancy Johnson invented a hand crank freezer in 1846. Five years later the first commercial ice cream was produced sending ice cream on its way to where it is now, a multi-billion dollar industry. Americans spent \$1.5 billion dollars on ice cream in 1971.

Ice cream today was developed to keep up with modern marketing techniques. Without the help of a stabilizer such as gelation, ice cream turns lumpy and icy after a few days of storage. But

simulated by use of stabilizers such as agar, from red algae, or propylene glycol alginate. The latter indicated no toxicity on tests run on rats and dogs. Stabilizers hold air in ice cream and prevent formation of large, grainy ice crystals.

### AIR

Air is by far the largest additive by volume in ice cream and contributes to smooth body and texture. Most lower priced ice creams may contain up to 50% air. The so-called "Premium" ice creams are of higher quality and have less air.

### FLAVORING

If artificial flavoring is present it will appear labelled as "Vanilla (or other flavor) Flavored Ice Cream," "Artificially Flavored Vanilla Ice Cream" or simply "Artificial Vanilla Ice Cream". This leads to some confusion. Many a naive person probably assumed that since this was the only artificial ingredient listed on the label it was the only one present.

In addition to the use of neutralizers to mask the use of spoiled milk products, a process called re-working is utilized.

Re-working is when a chocolate ice cream is made from a lighter batch which might have not turned out right or had begun to spoil. Ice cream in heavy chocolate disguise can even be reworked from packaged ice cream returned from retail stores. This, of course, will not appear on the label, there is no federal law which requires manufacturers to identify re-worked ice cream.

Despite the ambiguity of its ingredients, ice cream is still the most popular dessert in the United States and we eat it in no small amounts. It is estimated that we consume on the average of 6 gallons per person annually. Aside from additives, ice cream is high in sugar and fat both of which are abundantly over-supplied in the American diet. It's nutritive value is chiefly caloric, containing 255 cal/cup.

Even if the additives used in ice cream

*In a large bowl stir together honey, 1 and one half cups half and half, 1 cup carob powder until well blended. Then beat in remaining half and half, eggs, vanilla, salt and whipping cream.*

*Pour above mixture into metal ice cream container. Fill outer container one-third to one-half full with crushed ice, then add alternate layers of ice and salt until full. Use 3 to 6 quarts of chipped or cracked ice to 1 cup coarse rock salt.*

*Turn slowly at first (about 40 revolutions per minute) until a slight pull is felt to avoid formation of clumps of butter. Then triple the speed for 5 or 6 minutes. Repack ice and salt if needed and taper off churning to about 80 revolutions per minute for several more minutes. The cream should be ready in 10 to 20 minutes, depending on quantity. ENJOY!*

eden alexander

## Italy in Albuquerque

It used to be that U.S. corporations established plants in "underdeveloped" countries to take advantage of the low wages and minimal taxes.

The tables have turned here in New Mexico; Point Europe, a knitwear company based in Italy and Germany, has chosen the South Barelás area in Albuquerque as its new site for a knitwear factory. Recent changes in the company's plans may cause a year's delay, but the building of a plant in the Industrial Park section of Barelás is still planned.

Enzo Varianini, owner of Point Europe, travelled all over the world, with an eye open to possible locations for his new plant. He chose Albuquerque because of its climate and people, he said.

"It is also much cheaper to run an operations here. You have to pay higher wages and more social benefits in Italy," he said.

Varianini says the starting wage for new trainees with his company is \$2.50 an hour, rising to \$2.70 an hour after one or two months. This wage may be low in Italy, but it is comparable to, if not higher than the Albuquerque hourly average. Varianini also said the insurance and leave benefits will be modeled after Albuquerque's Levi Strauss plant.

rio grande

## Ingenious Solutions For Pollution

Advantages of the Long Beach pipeline idea are that Sohio would have the marketing setup it needs so badly, and shipping through the Panama Canal would be minimized. The disadvantages are that the offloading at Long Beach could seriously hamper, if not destroy, efforts to clean up the Los Angeles air basin. The company says only a ton of hydrocarbons a day would be emitted during offloading, but the California Air Resources Board thinks that number is more likely to be 40-69 tons a day. The state is opposed to the whole Long Beach idea.

Sohio has recognized the threat to air quality and has come up with an imaginative if bizarre solution. Sohio has offered to buy a polluting factory and destroy it. The net amount of pollution, then would not increase.

not man apart

# Don Luce: Thai Coup For New Jersey Zinc



ed newbold

Seattle—A slim crowd showed up to see the man who in 1970 "discovered" the tiger cages on Con Son Island, South Vietnam. Don Luce, a national director for Clergy and Laity concerned, spoke at the UW HUB and Friends Meeting on Feb. 15, sponsored by SERPAC (Seattle Religious Peace Action Coalition). His speech was low keyed and short, reminding us of our nation's neglected responsibilities in Vietnam and our government's aid to repressive regimes which, he said, is "roughly proportional to the number of political prisoners they hold." He also brought news of a recently leaked state department cable that illuminates our government's relationship to the new military junta in power in Thailand.

In the State Department cable, leaked to Don Luce in January, the U.S. mission in Thailand notes that "all of the outstanding bilateral problems have disappeared with the former government" after a satisfactory discussion between Ambassador Whitehouse and Thai foreign Minister Upadit. During this discussion White House asked Upadit for assurances of a "favorable climate," particularly for New Jersey Zinc, "which had an ambitious smelter project well along in the planning stage" and "several oil companies which appeared to have made discoveries of gas in the Gulf of Siam." At the end of the meeting Upadit observed "you see, there are really no problems between us."

A second cable, also from the U.S. embassy in Bangkok to the State Department, apparently conveys a request for nuclear arms for Thailand for possible use against Vietnam. The cable did not indicate there was no response.

Thailand, according to Luce, is Chile

repeated. During the three years of democratic government in Thailand, U.S. economic aid dropped from 39 to 17 million, while military aid increased from 37 to 83 million. Since the coup, which installed a right wing military government, U.S. corporations have been offered tax exemptions and other goodies. ("Just between you and me, you've never had it so good" said a Thai official to the Bangkok American Chamber of Commerce.")

Once again, the U.S. is acting as a business agent for multinationals at the expense of human rights. Many of the students who were not killed or jailed during the coup fled to the countryside where they are now organizing with the guerrillas, according to Luce. The government has begun to use napalm on the country side, and Luce expects full scale guerilla war in the near future.

Luce was a steadfast and outspoken opponent of the Vietnam. In Seattle he discussed one of its lingering tragedies: the presence of perhaps a million unexploded mines and bombs that litter the countryside, making farming and travel hazardous.

Another legacy of the Vietnam War, said Luce, is a strain of syphilis resistant to penicillin. During the war years the U.S. Army (not noted for feminist views) went to great length to treat soldiers who had contracted venereal disease, but refused treatment to Vietnamese women, who were forced to turn to quack doctors with inadequate supplies of penicillin. In this situation the new strain of syphilis rose, which now affects many Vietnamese. A drug cure has been developed at the Atlanta Public Health Station. "Now," Don Luce said, "As a country we are refusing not only to furnish this drug but even to allow Vietnamese to come and study at the Atlanta Public Health Station."

Luce expressed admiration for the Vietnamese dedication to reconstruction. He was impressed by the fact that it was impossible to tell "whether a house on Hanoi street housed a factory worker or a member of the Central Committee."

Luce described the B-1 bomber as "very good at bombing grass huts," referring to its expected vulnerability to modern surface to air missiles. It follows that its most logical use would be in an air counter-insurgency war in Asia. Clergy and Laity Concerned is involved in the national campaign against the B-1

bomber, which Luce said will take lots of work: "Under a lot of pressure from the military, Carter is moving backwards on the B-1."

The fifties, said Luce, were occupied by the civil rights movement. In the 60s came the anti-war movement. The next step is to take on the multinationals in the late 70s and 80s and. "If you thought stopping the war was hard..."

ed newbold/nwo

## As The World Bank Turns

The World Bank has finally reached a level of sophistication where they realize that food is distributed according to income, not according to need. Malnutrition and Poverty (Johns Hopkins University Press, Baltimore, \$4.75), an analysis prepared by World Bank economists Shlomo Reutlinger and Marcelo Selowsky, reaches the following conclusions

1.) Previous studies have underestimated the extent of malnutrition by about 30%. 2) Seventy-five percent of the population of under-developed countries (over a billion people) have diets containing too few calories. 3.) This deficiency totals to about 400 billion calories a day, the equivalent of 38 million tons of food grain a year (a mere 4 percent of the world's cereal production). This implies that unequal distribution, rather than insufficient food production, is the main cause of malnutrition. 4.) Corrective steps should consist of food-stamp or income-transfer programs directed to the hungry.

science

## Kissinger On The Air

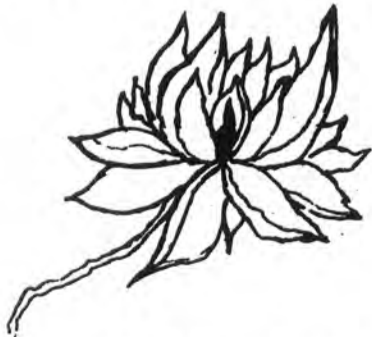
Imagine Henry Kissinger presenting the evening news alongside Walter Cronkite. Or perhaps he would replace Eric Sevareid's stream-of-consciousness ramblings. Too absurd to be true, except perhaps in a sequel to the film "Network"? Guess again.

According to a recent report in the New York Post, Kissinger may have been offered the presidency of CBS television network. CBS did not deny the report head-on, but merely commented that, "We are denying your story."

Kissinger allegedly wanted the job for its \$1 million a year salary. Being the astute political analyst that he is, Kissinger was also eagerly eyeing the power of such a position.

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The following poem is what I as a woman feel incarcerated:

I am a woman, I know  
everytime I see in my mind  
my children laughing, playing,  
crying. And my heart aches  
to see them. I know everytime  
I force my chin up, and smile  
I cry inside for them and you.

I know everytime my soft  
and gentle spirit comes against  
the barbed wires  
of living in this place.

I know everytime the hunger  
for love's companionship  
overwhelms me and I pull  
the cover over my head  
hug my pillow and try to sleep.

And the tears flow  
from the frustrations, pains, hopes.

Yes, I am a woman  
for I have come to know you  
and you've made me a better woman  
to fight.

—ella ellison



## Ella Ellison

Ella Ellison is a woman from Boston who is currently serving 5 'natural' life (no parole) sentences in Framingham Prison in Mass.. Her arrest, trial, conviction, and denial of appeal have been an acute example of how an innocent woman can end up behind bars regardless of ample evidence that proves her innocence. Ella is black, poor, a single mother with four children.

She was convicted on charges of participating in a 1973 bank robbery in which a Boston policeman was killed. In Massachusetts, the "felony murder" law provides that anyone who takes part in a felony in which someone is killed is liable for murder, regardless of whether they allegedly were the person who was responsible for the death. Ella was arrested months after the robbery when the courts were very pressured to come up with convictions in the case. It was a time of intense racial tension in Boston and racist factions within the city were fired up over bussing issues. Ella was convicted on the testimony of two co-defendants in the trial - who have now recanted their testimony and testified on the stand that Ella is innocent and that they lied previously under intense pressure and with offers of reduced sentences for aiding with other convictions in the case. This new evidence came out this fall during Ella's attempt

to get a new trial. The judge in the case, Roger J. Donohue of Suffolk Superior Court, not only has denied her motion for a new trial but has instructed the prosecutor in the case to seek perjury indictments against the two men who are now asserting Ella's innocence. Clearly, the courts will fight to keep the reality of this sham case hidden away from public view.

Support for Ella Ellison is strong and outspoken. In march of 1976, the National Committee Against Racist and Political Repression adopted Ella's case as one of its national priority issues. Her support committee in Boston is vocal and active. A number of respected Boston area residents have agreed to serve as sponsors of the Support Committee, including State Representative Doris Bunte and State Senator Bill Owens. Ella's attorney is Margaret Burnham.

Although the denial of her motion for a new trial was a significant legal defeat, the strength and commitment of Ella herself and the people who support her continues to grow. They will continue to work on the remaining legal options left open in the case. As we've learned from other cases, exposure is essential in winning any power in this situation. Ella may still eventually win her freedom, despite official efforts to deny her the dignity of her life.

sharon carson

## Affirmative Action Reaffirmed

Women's and civil rights organizations scored a significant victory recently. In late January, the Office of Federal Contract Compliance Programs (OFCCP) adopted new regulations which expand the coverage of affirmative action regulations.

Last fall, the Ford administration tried to quietly destroy the federal affirmative action program before the election. But women and Black people waged a concerted campaign to get affirmative action programs strengthened rather than weakened.

The new regulations which require that federal contractors design affirmative action programs will cover certain previously exempt establishments: all depositories of federal funds and financial institutions which are issuing and paying agencies for U.S. savings bonds and savings notes, and any employer with contracts or subcontracts which in any 12-month period total more than \$10,000.

The new regulations also allow complaints to be filed by third parties such as "public interest groups." They also explicitly state that "regardless of the policies of the country where the work is performed," contractors hiring workers in the U.S. for either federal or nonfederally connected work are subject to affirmative action requirements.

The new regulations are the product of a militant campaign initiated by Women Office Workers (WOW), Women Employed, Nine to Five, the National Urban League and other women's and civil rights organizations. They insisted that the Department of Labor hold public hearings when the OFCCP proposed regulations that would reduce the program's coverage. They emphasized that the program was already weak and affirmative action regulations were a major weapon used by women and national minorities in struggles for employment, job training and promotions.

guardian

## Chilean Torturer Sent Home

Jaime Lavin Farina, the number-three man in Chile's Foreign Affairs Ministry was forced to cut short a planned four-week visit to the U.S. He unexpectedly returned to Chile Jan. 28.

"We decided it would be in the best interest of both countries if Mr. Lavin's trip were curtailed," said a State Dept. spokesperson. The decision followed numerous demonstrations protesting Lavin's presence in the U.S.

Lavin was identified as a torturer by Chilean refugees and by several international commission reports - among them the 1975 Bertrand Russell Tribunal on Human Rights violations in Latin America - guardian

## Peace Corps Helps Junta

New York - Remember the Peace Corps? It's still out there, helping countries that can't get along without American assistance -- like Chile. A volunteer in a joint Peace Corps-Smithsonian Institution Environmental Program is helping Chile raise more oysters. The oyster is a rare type of scallop found along the coast of northern Chile. It will not, of course, be used to feed starving people in Chile. The junta hopes to market the oyster worldwide as a luxury food.

ins

## Bra Takes Temperatures

London, England - Dr. Hugh Simpson, a researcher at a Scottish hospital has done the impossible -- created a useful bra. This new bra measures temperature changes every few minutes, which it is hoped, could make it possible to detect cancer cells in their earliest stage.

The bra could also be used to determine "safe periods" for women using the rhythm method of contraception, according to the inventor.

big mama rag

## STRAIGHT FROM UPI/ B'HAM HERALD 2/77

In the six years since Amin has come to power, Uganda has become the capital of terror on a continent known for its savagery. A special report on Amin's six-year reign of terror by one of the few Western journalists to visit Uganda recently .....

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bill patz

James Veneris in Bellingham. Mao and how.

continued from page 7

This reflected a conflict between Mao and the dominant faction of the Party Central Committee over how China should develop. After the Maoist inspired 'Great Leap Forward' which was to make a qualitative gain in productive forces and the masses's knowledge came three bitter years: years of drought, flood, and locust plague. This was a tremendous setback and only through a socialized system was mass famine prevented. At the same time, the Russians withdrew their technical advisors, financial assistance, and demanded repayment of their Korean War loans. Mao's mass line lost favor among the leadership that thought China must become a major industrial power as quickly as possible. This, they believed, demanded centralization, large scale enterprise, and material incentives to motivate people through selfish interest. So Mao's thought gathered dust.

In China, the common footwear is a cloth shoe made at home. The sole consists of layers of cardboard with cloth glued over them. About seven of these are stitched together for the sole and sewn unto a cloth upper. They are very comfortable shoes, and Veneris prefers them to leather shoes. When the shoes are worn out, the Government buys them for 2 cents per ten lbs. and takes thousands of pounds to the factory where the shoes are chopped up and steamed into pulp. Veneris grew animated describing this process. Toilet paper is made from the pulp. At the factory two brands are made in a rainbow of colors: red, green, yellow, orange . . . One package has a little Chinese baby with Charles Atlas muscles, this is the 'Health Brand' and the other brand is packaged with a Chinese character that means double happiness. The toilet paper is exported to Asian and European markets. Thus we see how the Chinese make re-cycling pay and also pay for their import but wonder whether the Chinese people use so fine a toilet paper, if indeed, they use toilet paper. Veneris never discussed it.

Special people were privileged. Veneris, because he was a foreigner got to go to a special hospital that the party officials went to. It was much less crowded than the hospitals for the people. This is one of the contradictions that led to the cultural revolution. Veneris told, that when material incentives were given for higher production, the skilled worker who was to teach the other workers, would instead concentrate on producing more. Thus the gap between workers would grow. This could lead back to the class society China was leaving. The worker would begin to think, 'I'm better than those other workers, I deserve more.'

While at the People's University, Veneris met a widow through one of his match-making professors and they began to court and were soon married. She had four children and later she and Veneris had two of their own. After finishing his studies, Veneris was asked what he would like to do. "Go back to the factory." His teachers were pleased.

When Veneris returned to the factory, he wanted to work in the section that processes pulp for toilet paper. The officials tried to talk him out of it. It is dangerous and unpleasant they said. Veneris replied, "It's good work and there are women doing it and they get paid well." So he was allowed to work in the section and speaks proudly of the product.

## Veneris: 26 Years in China cont.

Veneris doesn't like dwelling on the specifics of Chinese life. It happens to him every day. He wakes at 5:30 thinking what's the big political issue today. He smokes a cigarette and goes running maybe with that cigarette dangling in his mouth and then comes home and fixes breakfast. As he heats the water for tea and the sesame oil to toast steamed bread, he listens to commentary on the radio. After breakfast Veneris walks over to the factory to talk with the shift just getting off work; see what problems they had, and what needs to be done. Veneris works from 7:30 till 3:30 six days a week at the relaxed pace common in China. "We do what has to be done. When we have a lot to do, we work fast. But we don't kill ourselves." Production quotas for factories are set by the State according to a national plan.

After work Veneris studies the newspapers and theoretical journals and after dinner he might go and visit friends and talk politics till two in the morning. Veneris's life reflects the mass politicalization of the Chinese people. If Veneris is an example, they are not afraid to argue over controversial issues or political differences.

**There is only class psychology, class love, class hate . . .**  
- James Veneris

Veneris seemed to want, in an evangelical way, to convince the audience. He pointed his finger and raised his voice with its Pittsburgh accent and Chinese intonation pattern as he wandered up the aisle of the lecture hall. One thought, well this isn't the best way to communicate with an American audience but he certainly has drive. Just start him up. Unlike mechanical dolls, the more people talk, the longer they can continue.

Veneris did speak some about his family and displayed family snapshots. The eldest daughter, around 25, is training to be a bus driver. She will take tickets for a year, study bus maintenance for a year, and then learn to drive a bus. The program teaches her about the people and machines she will serve. Before she started the bus driving program, she'd been working in the country for four years and joined a people's commune. In China, jobs are decided by a combination of individual choice, societal need, and what the workers around you believe you can best do. She was on a waiting list to be a bus driver before she went out to the country. China encourages its urban young to work in the country, to learn from the rural masses, and help lessen the difference between city and country. Before she went to the country, Veneris said, she would spend her wages on clothes. She had stacks of clothes. Veneris would say, "Look, save money and I'll save money and you'll have some money for when you want to get married." But instead she bought clothes. Her experience in the country turned her away from this egotistical attitude. Veneris liked that.

**Write down your question and you can find the answer in Mao's books. Every question you have in life . . . but you must solve them yourself.** - James Veneris

James Veneris is a genuine Maoist, not the somewhat ersatz American type, but this made communicating hard. He would answer every question by insisting on a very simple class outlook. "What is good for 95% of the people?" His haranguing tone put people off. Instead of talking to people where they are at and drawing his point out, Veneris was propagandizing and *The Bellingham Herald* could dismiss him by merely quoting, "You may say what I say is propaganda. It probably is." without seeing his point that every speech is propaganda either in support of the working class or the bourgeoisie.

Asked about thought reform, Veneris said, "Thought reform is a method of thinking, a world outlook . . . It's taking out all the capitalist shit they put into your brain. I like it."

Veneris was, of course, asked about the Gang of Four and the leadership struggle in China. Not having been in China during the last six months, he couldn't answer specifically. Veneris felt the struggle reflects the class division still present in Chinese society. There are still bourgeois elements and that is why you need the dictatorship of the proletariat and peasants. But

the party reflects the social relations of the society. "Why do you join the party? Either to serve the people or to serve yourself." Veneris stressed that even

though a person's behavior might seem 'good', the reasons for the behavior could be self interest. The party, in this way, seems to have what we would call a Christian ideal with the good of the whole society substituted for an abstract and patriarchal god. Veneris felt that though the Gang of Four might have done good work during the cultural revolution under Mao's guidance, they were out to serve themselves. But he saw the continuing struggle as positive, as signs of progress. You worry when people stop struggling.

Over dinner a group of Bellingham people had a loud discussion with Veneris on homosexuality and China. Are there Gay people in China? What attitude do the Chinese have towards Gay. It is the same question people ask of Cuba. It's hard to ask the Chinese themselves about this, considering their emphasis on a puritanical morality as compared to our sexually obsessed culture. So an American intimate with the Chinese people seemed the right person to ask. Veneris seemed taken aback. He abruptly dismissed homosexuality as bourgeois decadence penetrating the working class. A person pointed out that Veneris was much more open in talking to a Christian that afternoon. So Veneris listened. He allowed that a Gay person could be party Marxist, but Gayness was individualism, was splitting the working class. It seemed to indicate how far we have come that a straight group of women and men would argue how important the lesbian movement, especially, could be in building the consciousness of oppression, in politicizing people. However no radically feminist arguments were heard.

The people escorting Veneris around were with the Revolutionary Communist Party (R.C.P.), which has been severely criticized for its homophobic stand in support of the monogamous heterosexual couple and its platform that states homosexuality would be eliminated under socialism. Veneris did see such antagonistic politics as bad, they lacked tact. It was much more frustrating arguing with these young Americans who wanted to abstract rules from the Chinese experience and apply them here without regard for our circumstances than arguing with Veneris who really doesn't confront this issue in everyday life.

Veneris both intrigued and disappointed. Is he representative of the new Maoist person? Someone who believes "People can change" you start from there, but at the same times seems to us shrill and dogmatic. Dedicated enough to devote almost the whole of his first trip to the United States in 26 years to speaking, and at the same time speaking so only certain people could hear what he was saying. Veneris gave insight into one important aspect of the Chinese re-molding of people. They have taken Marxism as a way of looking at the world, and tried to make it speak to the common experience in the most simple, down to earth terms. But in doing so, how well does that apply to our society? Veneris said, "The eyes of the masses are crystal clear." While on the left, we debate over the 'false consciousness' of the working class. I would

rather of heard Veneris talk about life in China instead of giving an introductory lecture on Maoism but for Veneris the two are intertwined, are one.

How much of Veneris's public personality was formed in China and how much did he carry with him from America? Veneris had a lot of life but was like Henny Youngman in his speech, like a stand-up dialectician. I wondered how the Chinese act towards each other. How they talk, and more importantly, how they listen? It was odd having high expectations about a man who has lived in China for 26 years and have him turn out quite ordinary. Fifty-six and working class, he could almost be a Wallace supporter in manner, but instead he was speaking on collectivism, the ability of people to change, and the necessity to analyse your situation. It wasn't totally pleasant to listen to Veneris, it was more 'interesting,' a slice of life. It wasn't an inspirational day, instead it left me wondering. Wondering where we, as a society, will go.

david henderson.

## George Sand Was a Writer, Too

**George Sand**, a biography by Curtis Cate, Avon paperback, 1976. \$2.75.

**The Haunted Pool**, by George Sand, Shameless Hussy Press, 1976. \$3.85.

*You can always find those cursed books about George Sand, but never anything by her. For years I've been looking for something she wrote herself! Always she put her work first; that her life would be so available and her work so ignored would make her feel utterly defeated.*

—marge piercy

Before Alta of Shameless Hussy Press brought out **The Haunted Pool** last year, no book of George Sand's had been published in the U.S. (with one exception: **Grandmother Tales**, in 1930) in this century. Although public libraries sometimes have a tattered little volume or two by the most prolific woman writer to date, you can't find one of her sixty novels, twenty-five plays, or twelve volumes of essays in most bookstores. In these same bookstores, however, Curtis Cate's biography is selling like hotcakes. George Sand's name has become well-known again, not least because of the recent television series on her life, **Notorious Woman**.

A glance at the cover of Cate's book shows us that Sand is not notorious for her writing. "The passionate genius and her circle of intimates: Chopin, Musset, Heine, Litz, Balzac, Flaubert." "Passionate," "intimates"... It must sell to portray Sand only as a woman before her time, who smoked cigars, wore trousers and slept around, for there is nothing on the cover to suggest that Sand was considered one of the most influential writers of the nineteenth century, or that Karl Marx, for instance, admired her enough to quote her in **The Poverty of Philosophy**.

In spite of the misleading cover copy, however, Cate's biography is far better than most books available on the subject (the subheading to another recent biography is "The First Liberated Woman"). His background material on France of the nineteenth century is in-

valuable and helps set Sand's life in historical, literary, and political perspective.

Born in 1804, the year of Napoleon's coronation, Sand lived through numerous regimes and uprisings. Her father fought with Napoleon's army. She herself had just come to Paris to write when the reactionary Bourbon regime was overthrown in 1830. From the windows of her garret she watched workers tearing up the cobblestones and building barricades. She watched them again in 1848 but this time she did more than watch. She was offered a post by the provisional government in the Ministry of Information. For months she wrote political articles which were posted on Paris walls, and which exhorted the populace to choose socialism in the coming elections.

Sand was more revolutionary than most of her contemporaries, however: the people voted for the moderates and eventually elected a man who dissolved the Assembly. After that Sand took no active role in politics. But she had always been, and continued to be, more political than others of her generation, the men whom the cover copy so confidentially lists as intimates. They were all Romantics, save Flaubert, and believed in the power of beauty and truth to achieve social justice and equality. Sand was the only one who was heavily influenced by radical and communist sources, perhaps because, as a woman, she had more to gain by change.

Her first major novel, **Indiana**, caused an uproar because she denounced the subjugation of woman to man in marriage. She knew what she was talking about—she had been unhappily married for years. Sand did not believe in "free love." In spite of the fact that she took lovers, she basically believed in monogamy, but a monogamy based on equal partnership. Although she wrote that women would never be free until the laws which bound them to their husbands were dissolved, Sand was not a suffragette. She refused to have her name put up for the general assembly because she felt that women were not ready for the vote while still subservient through



George Sand, 1830 portrait by Delacroix

### "the most famous shameless hussy we have ever published"

the marriage contract.

Whether it was because of, or in spite of, her radical views (and for one ten year period she wrote nothing but mystical, idealistic novels about workers' guilds, peasants' communes and saintly revolutionaries), Sand remained popular, even revered by the public. They swallowed her preaching along with her love stories, and many were changed by the ideas they found there. More than her moral novels, however, they loved her romances and the country tales which have become French classics.

It is one of the latter that Shameless Hussy has chosen to publish in a facsimile edition. Sand's introduction is condescending to the peasants, but it's worthwhile to remember that she was creating a new literary genre, and essential to recall that she was writing for an audience which was hardly accustomed to view peasants as human. **The Haunted Pool** remains a simple love story, and the over-all effect is fresh, charming and believable. Alta says in her afterword that "I can well imagine that in George Sand's hectic life she fantasized often about a faithful, monogamous lover whose only other interest was caring for his children and plowing the earth, not to mention love that would overcome all difficulties."

It is well known that Sand had a number of lovers, and in Cate's book there is a minute description of each one and a dissection of each affair. Cate finds Sand guilty of "nympholepsy", and a "yearning for the unattainable." I was frankly bored by his assumptions and the importance he continually places on the fre-

quent mother-son aspects of her affairs.

So, she had lovers, and granted they were an important part of her life, but her relationships with her children and friends were just as important to her. Even more important was her relationship to her own writing. She did not just write one novel, after all, she wrote sixty. She certainly spent more hours writing than she did making love, yet that is not the picture Cate encourages us to form of her. If I have one strong complaint to make about Cate's otherwise informative biography, it is that he does not give Sand's writing enough coverage. He seems fascinated by her lovers, but slightly contemptuous of her literary output, not an attitude calculated to make his readers rush to the library to check out her books.

Alta feels differently: "This book, although by the most famous shameless hussy we have ever published, was published in the same spirit and for the same reason as all the others. I wanted it, and there was no other way to get it." Shameless Hussy, founded in 1969, remains one of the strongest women's presses around. With **The Haunted Pool**, Alta has taken a new step, and the results have been encouraging—a thousand copies sold in two months and a second edition on the way.

It's a classic example of a small press recognizing a need before a large publishing house. I'm hoping that this signals a change in Sand's literary status. Perhaps this year, or next, the same publisher who brought out Cate's biography will think about bringing out an actual George Sand novel.

barbara wilson

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# Rocky-

## Fairy Tale Solution



A series of tangible, everyday but special incidents characterize Rocky, Adrienne and the other characters in the movie *Rocky*. I will not deny the pleasure of being involved in the stories of the relationships, the struggle for dignity, and especially Rocky's long shot chance at the heavyweight championship. Still, I want to examine the mainstream American values intrinsic in the film and its propaganda value for the status quo.

The major conflict in the film is the contrast between the high value the audience and critics place on Rocky and the lack of value that society attaches to him. Audiences and critics love this complex man, yet the local coach throws him out of his gym locker, a local teenager rejects his well meaning advice, and he gets insulted about his looks. Rocky is a failure by American standards of intelligence, money and power, and yet he is a good person. This conflict is resolved in the movie by his two rewards—his love relationship with Adrienne and his great fight opportunity with Apollo Creed.

When we examine these rewards against the real world, the results are not so hopeful. The Rocky-Adrienne relationship is a closed personal solution to a broader problem. It is unrealistic to believe that many couples can on their own strength insulate themselves from their sense of defeat in the 'outside' world. The other resolution to the "deserving but unsuccessful" conflict is the "land of opportunity" myth. Frequently, such well-

deserving "losers" never get a break. Perhaps the real world's solution to the conflict lies in reevaluating the values that label success and failure.

Rocky and Adrienne represent the typical plight of the not-so-clever man in a capitalist society and the not-so-beautiful woman in a sexist society. Each is essentially a normal human being capable of contributing to society. But both, by accepting the value system which places them near the bottom, initially see themselves as alone and worthless. To some extent Rocky and Adrienne are reevaluating these values and adjusting their expectations. Success for Rocky becomes not winning, but merely making a good showing at the fight. Still, he refuses to be used as merely a pawn in a publicity fight. Success for Adrienne is to be beautiful not to everyone, but just Rocky. She had kept the ultimate measure of self worth to the typical American woman, that of being loved. Nonetheless, she challenges her brother's requirements that she be pure but not an old maid—and a burden on him.

However, these challenges to the mainstream value only goes a little way. On the whole, the hero, Rocky, is an inconspicuous, down-home American who does his best and is likeable. Rocky and Adrienne are excellent models for the status quo. They find personal rewards for keeping their goals reasonable and continuing to do their best. Ultimately, it seems, everything will work out; there is no need to challenge the system.

Thus, *Rocky* has presented a series of

personal, not social, solutions to the conflict between what people deserve and what they get. The subject of the film suggests a theme that people may be labeled failures through no fault of their own (lack of looks or intelligence or opportunity). Instead, the message sent to the audience is that you do get opportunities, that you get what you deserve, that "little people" have rewards too.

By presenting this sort of resolution, the film encourages seeking modest rewards within the system and discourages challenging the system.

But regardless of whether *Rocky* serves a propaganda function for the Land of Opportunity or not, it is well worth seeing.

diane pasta

## Or-

# A Picture of Dignity?

People tell me all the time I'm a romantic. Some people tell me socialism is pie-in-the-sky idealism, while others say love is practically impossible. Hard as it may be to distinguish between social realism and romanticism, the movie *Rocky* was somewhat of a perfect blend: I hardly cried at all.

In the first place, Rocky was a likeable sort of guy. Despite his physical forbearance and his view of himself as somewhat of a dumb jock, he was quick-witted, tender and kind-hearted. Needless to say, he hadn't got too far up the social ladder with those attributes tacked on to a lower class ethnic background.

Rocky wanted somebody to love, so he picked Adrienne. As the sister of his only friend, she was somewhat approachable despite her extreme shyness. He knew she needed someone to care for, too. This was no hot romance, no love at first sight, no trains crashing, no Hemingway's earth moving. Rocky was tired of going home every night to his two pet turtles, Cuff and Link, and their accompanying marbles. And even though the two seemed to have little in common, Adrienne and Rocky actually grew to like each other.

Rocky was a fighter, a two-bit boxer who supplemented his professional income as the muscle for a local loan shark. When given the ultimate chance of a lifetime to gain the heavyweight boxing title, he wasn't too thrilled. He knew he didn't have a chance. After weeks of arduous training, he told Adrienne the day of the fight "I'm not even in his league."

But Rocky wouldn't give up. He knew that all that was left for him to win was his self-respect, and he did so. At the end of the movie, his body battered and bloody, he had triumphed. It didn't matter that he had lost to Apollo Creed, the champion boxer who represented the American Dream.

Brutal as boxing is, it only serves as a metaphor for the harsh reality of the Philadelphia Italian ghetto Rocky lived in. Since Rocky was not a macho type at all, the movie seemed designed to speak more to the class dimensions of boxing rather than its sexual ones. In this story, pitting Black and Italian Americans together in the ring was a Bicentennial gladiator sport. For the boxer, brawn is one of the few ways out from the bottom of the pile. And what better way to release hostility when your culture has been stolen from you anyway?

So seldom is it that American art, especially Hollywood, attempts to portray the strength and beauty of common people that when it is executed so skillfully, it is hard not to rave forever. The fact that *Rocky* is a shoe-in for several Academy Awards is only a further tribute to its success, as is the fact that it was made on a shoestring budget.

Rocky remains the perennial American folk hero — the loner, the loser. But the very reason such characters are popular speaks in their favor — they are human, they are real, they suffer, they go on from day to day. Rocky has the capacity for love and the will to fight back, to maintain his human dignity. What more can be asked of any individual?

michelle celarier

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# Fellini's Casanova: Venus Under Glass

"Strunzo!" Fellini exclaims. "Casanova is everything I despise. He is a lover with cold sperm... basically misogynistic, with the narcissistic impulses that are behind the Italian male's professed adoration of the female sex."

With such hatred in the director's heart, it's no wonder then that the "hero" of his latest film is presented as such a tedious, pretentious, sex-driven bore, totally without redeeming qualities. And with such a hatred as Fellini's, it's not too surprising that the film serves as a personal exorcism of the Casanova in Fellini himself. "My great effort to reject Casanova... may be an unconscious fear to be like him."

Some reviewers, familiar with Casanova's autobiography (from which the film is "freely drawn"), have criticized Fellini's portrayal of the famous lover. For the Casanova of the autobiography was an interesting, witty, scholarly man, capable of both lasting loves and of coming to grips with aging, quite in opposition to the Casanova of the film. This observation, though true, nonetheless misses the point, for here

the Italian director is exercising his artistic prerogative to play God.

These two qualities—film as therapy and the director as creator of a world as he thinks it should be, an internal world—are familiar characteristics of Fellini's films. The first quality is seen in the portrayal of Casanova as symbolizing the demon of Italian machismo. Casanova (played by Donald Sutherland with shaved forehead and hawk-like nose) travels Europe, copulating as he goes in his frantic, onerous, and sweaty sexual gymnastics. Here is a man for whom the higher qualities of love, honor, and dignity are submerged beneath the pullings of his id and for whom his moral and intellectual pretensions are but a ploy in his search for libidinous and narcissistic pleasures. In this exorcism Casanova becomes a creature, if not of pure evil, then of pure despicability.

The second quality, that of the artist as God and creator of a new world, is soon noticeable. Amid the tumult of a Venetian revelry, a massive head of Venus is pulled from the water and then descends. We see Casanova rowing in a



Donald Sutherland as Fellini's "Casanova".

stormy sea of black plastic waves. The women all with whitened faces. The film was shot completely indoors, giving Fellini complete control over his sets and giving them a bizarre like quality.

But beyond this physically artificial world are the people who inhabit the film: cold, twisted, grotesquely licentious, and yet strangely un-erotic, they are perfect companions to this shallow Casanova. Only a few approach human status. There is the mysterious Henriette (played too flatly by Tina Aumont), and the child-like giantess who supports herself by wrestling with (and defeating) men, and the quiet Italian woman Casanova forces to be his partner in his orgasm race with a coachman.

Notwithstanding the shrieking, one-dimensional characters, the circus atmosphere and the extreme artificiality (or perhaps because of them), there are some scenes of great humor, force and beauty. At a German count's castle, courtiers attack a many-keyboarded organ in an orgy of cacophony. Casanova wanders amidst the chandeliers as workmen extinguish the flames. The lovemaking of Casanova and a hunch-back sets off sympathetic responses in people nearby. Casanova is truly a visually stunning movie, much more so than his previous films. Perhaps the most amazing scenes take place when Casanova meets his best-matched lover, a mechanical doll.

Casanova seduces her and, as they copulate, professes his love for her. And after he has finished with his sweating, pumping and rolling of eyes, he walks over to his mirror, notices his approaching age, and powders his face. As the movie ends, an aged Casanova remembers a dream, he and the doll spinning together upon a frozen Venetian canal.

But in the end I wonder, "Is it worth it?" Analysts are notoriously expensive, but they are much cheaper than this \$10 million, four-year-long therapy session. For this is just the problem: *Fellini's Casanova* is so much his own personal dream with his own symbology and rituals that the rest of us have a difficult time gaining access to the film. For us Casanova is only another grotesque in a world of grotesques; he is only another shallow character in a world of shallow characters. Maybe for Fellini this film has helped him to loosen the hold that machismo has on him. But for everyone else, they must first be convinced they and the main character have something in common with each other and no one can possibly feel any similarity with such an unredeemable character as Fellini's Casanova.

brad beck

Now playing at the Varsity Theatre in Seattle.

## Notes



Jean Ritchie

In a country with more respect for its ethnic and musical heritage, Jean Ritchie would be regarded as something of a national treasure. Dulcimer fanatics and folk buffs obviously regard her as such, but the mainstream music moguls have relegated her to relative obscurity.

One of the most talented musicians ever to come out of the rich Appalachian musical tradition, Ritchie appeared in Seattle at the Museum of History and Industry on Feb. 9. Though three decades have passed since Ritchie began making a name for herself in folk music circles, the concert marked her first appearance ever in the Northwest.

Ritchie, one of 14 children of a family residing in the heart of the Hazard, Kentucky, coal fields, sang her songs to a warmly appreciative audience of 300. In addition to performing a number of the English, Scottish, and Irish folk songs which survived so long in the isolation of rural Appalachia ("we didn't have the 'progress' of the rest of the country")—she sang a number of her own compositions.

Unlike many singers of traditional music, Ritchie has managed to incorporate contemporary themes into her folk melodies. Some of her best songs deal with the economic and environmental consequences of the widespread closures of Appalachian deep mines in favor of oil and strip mines in the 1950s. Before singing "Black Waters," a song about the environmental destruction caused by strip mining, she told the audience, "Until recently, I had given up singing this song—just didn't seem to do any good. Then I heard that Navajos in the Southwest were singing it in a fight to stop stripmining on their reservation."

Ritchie's concert was sponsored by the Seattle Folklore Society. Here's hoping that the Society sees to it that Jean Ritchie's first concert in Seattle won't be her last.

john brockhaus

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# GIMEL BETH

## FEBRUARY

### 22 TUESDAY

(B) Free slide shows "Women's Image in Advertising" and "The Co-optation of the Women's Movement in Advertising." Library Projection Room, WWSC, 12 noon. Sponsored by the Women's Center.

(B) Film & discussion, "Korea Today" Fairhaven Aud., WWSC, 8 p.m., free.

### 23 WEDNESDAY

(B) Music Circle: Whatcom County Homemade Music Society. Bring instruments, voices & songs 7:00-10:00 at Roeder Home, 2600 Sunset Drive.

(B) Sexual Preferences—a presentation by Bellingham women from SISTER, Seattle. Western's Viking Union Lounge, 3 p.m.

(B) Play "The Lavender Troubadour," feminist-lesbian love story, Viking Union Lounge, 8:15 p.m., \$2.00.

(B) Film: "Harold & Maude," Fairhaven Auditorium, WWSC, 6:30, 9:00 and 11:00 p.m. \$5.00

### 24 THURSDAY

(B) Film: "Brutalization of Franz Blum," WWSC, L-4, 6:30 & 9 p.m.

(B) Basic Cardiopulmonary Resuscitation Class (CPR) Free. 7-10:30 p.m. Ferndale Fire Hall, Race to register. 733-6335 or 384-1800.

(S) Public Hearing: Proposed City Light Rate increase, Council chambers, 11th floor, Municipal Bldg., 600 4th Ave. at 7:30 p.m.

(S & B) Trident Super Sub or Dinosaur? Locally produced 1 hour documentary on channel 9 at 9:00 p.m.

(S) Stephen Shore's photography, 120 Kane Hall, UW.

(B) Play: "Tonight We Improvise," Main Auditorium, WWSC, 8:15 p.m., Adm. \$2.50 general, \$1.50 students.



photo by kevin schaeffer

I planned to boycott Fat Tuesday. The Pioneer Square merchants had cooked up the idea to promote business, I reasoned. The celebration came out of no Northwest traditions. But Thursday night I gave in to curiosity. I put on face paint and glitter and went down to Pioneer Square with a friend. It didn't cost a thing to listen to Dumie in The Grand Central Arcade or the fiddle contest in the tent in the square. Hundreds of people mulled about; watching them was as good as a show. Salso poured out of the Bombay Bicycle Shop, the Central, Doc Watson's. You didn't have to go in to dance. Pioneer Square seemed alive. For the first time since I've been in Seattle. It wasn't just a show place for tourists, but a part of Seattle. Obviously the Pioneer Square merchants made money, but the celebration ended up going beyond a commercial venture. Fat Tuesday may become a whole new tradition, a people's tradition.

-barbara wilson

### 25 FRIDAY

(B) "Multi-National Corporations" by Chico Guppy, a forum sponsored by the Fellowship of Reconciliation in Viking Union 224 from 12 to 1.

(B) Also a potluck for friends of the F.O.R., 6:00 p.m., 508 E. Ivy.

(B) Royal Lichtenstein Circus, VU Lounge, 8 p.m., free.

### 26 SATURDAY

(S) Hungarian film, "Love," directed by Karoly Makk. 8 p.m., in Bloedel Auditorium, St. Mark's Cathedral. 1229 10th Ave. E. \$1, members, \$2, others. 329-3119.

(S) Tall Timber Concert at The Clubhouse, 5257 University Way N.E. at 8 p.m.

### 27 SUNDAY

(S) Do you know your rights on the job? Chris Mark from the National Lawyers Guild, sponsored by Women In Trades, Room 229, downtown YWCA, 7 p.m. 632-4747.

(B) Film: "Seven Beauties," directed by Lina Wertmuller, WWSC, Music Aud., 6:30 and 9 p.m., \$1.00.

(S) Bluegrass Banjo Workshop, gen. adm, \$1.50, 1 p.m. at the Clubhouse 5257 Univ. Way N.E.

## MARCH

### 1 TUESDAY

(S) John Dean at the Opera House, Seattle Center at 8 p.m.

(S) NRC Hearings on the need for nuclear power. There should be some revealing presentations of energy needs, contrary to the view put forth by the utilities and big industry. New Federal Bldg. 915 2nd Ave. Rm. 514, 9 A.M.

(B) Films & discussion, Chile today, "Campamento" and "To the People of the World." Fairhaven Aud., WWSC, 8 p.m., free.

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## 2 WEDNESDAY

(B) Women's Sexuality Class explores the nature of women's sexuality focusing on recently re-discovered physiological information on female sexual response. 100 N.E. 56th, 522-8588. Cost \$3.00 per class, \$10.00 for series, 6-10 p.m., SISTER

## 3 THURSDAY

(S) Cuban film, "The New School, part of a series of films of revolution sponsored by Red & Black, Poly Sci Teaching Collective & Women's Commission, 220 Kane Hall, U.W. 7) 7:30 p.m., donation.

(B) Film, "Shame," directed by Ingmar Bergman. WWSC L-4, 6:30 and 9 p.m.

## 4 FRIDAY

(B) "Land Use Planning in Whatcom County," by Hilda Bajema, a forum sponsored by Fellowship of Reconciliation, 12 to 1 in Viking Union 224.

(B) Single Parents. Brown Bag lunch at 12 noon, Varsity Union rm 224.

(S) Ursa Minor Choir, a women's choir from Portland, will perform at 8:30 p.m. in UW Hub Aud., for free.

(B) Mama Sundays: Brian Bowers, VU Lounge, WWSC, free, 8 p.m.

## 5 SATURDAY

(B) Workshop of Women's Dances from Eastern Europe 1-3 p.m. Beginning 3-5 p.m., 50 cents, intermediate, 1-3 p.m., 50 cents, women only. At the YWCA at Forest & Maple. A party at 7:30 is open to everyone, admission 75 cents or 25 cents if you bring food. Child care provided. Info, call Judy 733-2396 or Christy 676-1575. Sponsored by WWSC International Folk Dancers and AS, WWSC.

(S) The Future of Community Governance—a conference for community activists. Seattle University-Piggott Audience, nine workshops, 9 a.m.-6 p.m.

(S) "Gays and Work" Symposium, 9:30 a.m., UW Hub. Topics include coming out on the job, union protection for gays, gay rights & organizing community support. Fee \$7.50 (\$4.50 on low incomes). Sponsored by the Union for Sexual Minorities. Evening cultural events at Freeway Hall. Call 789-1220 or 324-5016 to pre-register.

(S) Washington Women's Land Trust Meeting 12 noon at 427 Bellevue E. Apt.304

## 6 SUNDAY

(S) "Attacks on Women," forum sponsored by Union: W.A.G.E., Leftist Lezzies, International Socialist and Native American Solidarity Committee, 3-5 p.m., American Friends Service Center.

## 7 MONDAY

(S) Pre- orgasmic women's groups meet Monday & Thursday evenings, 5:30-7 p.m., for five weeks. Maximum cost \$75, SISTER, 100 Ave. N.E., 56th, 522-8588.

(B) Film "Day of the Jackal," WWSC Music Aud, 6:30 and 9 p.m.

(S & B) KCTS/9 Desegregation Decision: The Plan—series of specials on desegregation in Seattle using interviews & studio discussion. 7 p.m.

## Women's Day on KRAB

KRAB—Tentative Schedule  
March 8, International Women's Day

6:00 AM— Women's Music from Around the World—Natasha

9:30— Alternative Medicine; natural healers and home-birth—Lesbian Feminist Media Collective.

10:00— International Women's Day Readings—Peggy Deleers

10:30— Pages on Women's Wages—fiction and non-fiction readings by Geraldine Cole

11:00— Anais Nin Memorial

11:30— Grey Panthers Women—panel discussion

12:30— Battered Women—discussion and interview.

1:00 PM— The Spiritual Station of Women

2:00— Panel Discussion—self-defeating concepts that limit women's achievements

2:45— The Displaced Homemaker—Bellevue Community College Women's Center

3:00— Women's Country and Western Music—Jeanine Carpenter and Chris Beahler

4:00— Feminist NEWS Magazine—N.O.W.

4:30— Women on the Radio

5:00— Discussion of job related topics; unions, feminist businesses, women in management—Amazon Media

5:45— Special Women's Day Presentation—Abby and Jesse Deleers

6:00— Chicana Perspective—problems faced by Chicana women

7:00— Native American Women in Communications

7:30— Working Women in the U.S.—Union W.A.G.E.

8:00— Live Music by local women musicians

10:00— International News (Regular Program)

10:30— Asian-American Women Writers—readings taped at the Pacific Northwest Asian-American Writers Conference

11:00— Finale—Women's Music, Poetry, and Interviews

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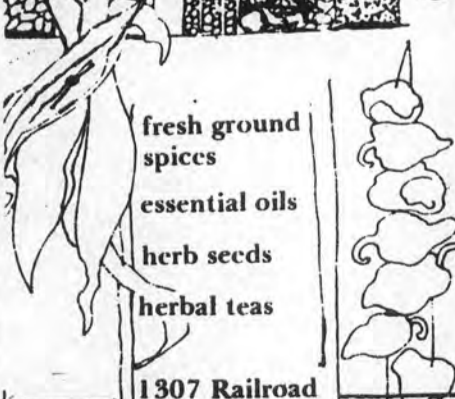
## BLACKWELL Q'S HEALTH RESOURCE CENTER

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—community health education and speaking  
—Women's health library

Blackwell needs new volunteers badly. If new people don't join us soon we will be forced to close. If you are interested in becoming a member beginning February please call the center between 11-2 Mon-Thurs.

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1962 Rambler Classic station wagon: 23-25 mpg, 70-90 m.p. quart of oil. The perfect family car. \$250 Please write PO 2751 Bellingham.

Moving to the country! Need to sell Ampeg Speakers, \$350; Fender Twin \$320. Craig 676-4540 Bellingham

There is a shipment of new grain grinders in the Bellingham Food Co-Op, 1000 Harris. I looked in many hardware stores and mercados in Mexico to search out the best of the available brands- finding about 7 different ones, examining each for quality, etc- this one, La Azteca, was the best. I then visited the factory where I saw them melting down old American cars for the iron- they are good quality- solid cast iron, pure tin coated. They're selling for \$18.20 (a Corona would be \$19.63). So come get your ex-Cadillac - two models available.

#### JOB OPPORTUNITIES

Need a driver for B'ham Co-op Trucking. Part time, odd hours. Prefer woman. \$150.00 a mo. Call 733-6585, ask for judy.

THE GOOD EARTH BUILDING is a community-owned building and houses: The Good Earth Pottery, The Northwest Passage, Telegraph Music, B'ham Food Co-Op, The First Natural Bakery, and other craftsmen and artists.

IT NEEDS TWO PEOPLE to form part of a salaried building management and renovation collective.

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\$170 to \$180 per month for roughly ten hours per week work has been set aside. FURTHER INFO can be gotten by visiting or writing the Hiring Committee 1000 Harris Bellingham. 98225. Application deadline is March 15.

#### HOUSING

WE ARE four women, one man, two children, two dogs & five cats in a huge old 8-bedrm house w/ fireplace near 18th & Union in Seattle. We share food, cooking, & housework and pay \$65/month each for rent (including all utilities.) We're looking for two more men (with children welcome) who are non-sexist, sane, stable & responsible, and like children. 322-8854.

LOOKING for woman to share big house with three others. Presently trading work in lieu of rent. Women with children welcome. Kirsten, Laurie, David, 1821 E. Howell. 329-8786. S.

# Connexions



#### ANNOUNCEMENTS

If you believe in love, Act lovingly.

THE Family Circus is coming! Friday March 4 at 8:00 in Arntzen Hall 100 WWSC. This group of singing, dancing, and juggling comedians will perform an original play, "Superman Meets the Plutonium Tycoons". This is a nuclear power exposé in which Superman is a bumbler and Lois Lane and Jimmy Olsen crack the case. In addition, the women of the Family Circus will perform "Who Stole the Umbilical Cord?" This play is a powerful positive experience which raises important questions about the role of women in our society. TICKETS will cost \$2.00--children Free.

Will Davis--there's a letter for you tacked to the NWP bulletin board (B'ham).

The Women's Studies Program of the Univ of California, Santa Cruz is sponsoring a two-week workshop for writers and poets entitled "Women's Voices: A Creative Writing Workshop" in Santa Cruz June 19-July 2. The workshop will emphasize ways in which writers can break down the isolation of their profession through support groups. For more info contact: The Women's Studies Program, Kresge College, Univ of California, Santa Cruz, Calif., 95064.

Michael McL.--We're holding your note. I thot it was quite well put though.--Bill

My apologies to the Lesbian Resource Center for unknowingly using their logo last issue...connie czechin

#### LOOKING FOR...

Needed. Used three-speed bike, runs. Cheap. Call 676-9479 B'ham, or. 522-9866 Seattle.

ACE TYPISTS NEEDED. Friendly atmosphere, choose your own hours-call Northwest Passage 734-6284 B'ham.

Looking for other artists, craftspeople interested in opening a cooperative gallery in Bellingham-- write Matt Stothart 1890 Nolte Road Everson, WA 98247. Ph 966-4248.

Is there anyone willing to build clothes bins or shelves for the Free Store 1000 Harris? Contact NWP 734-6284.

Got those leftover-eggcarton blues? A ready layered the music-room walls three times? ANGRY AT THE STATE FOR DISALLOWING REUSE OF EGG CARTONS? Send in your (serious, coherent) suggestions for how to put used egg cartons to some constructive use. (They are the bottom of the paper chain so cannot be recycled in that way, we are told.) Send ideas to: Jack Pfeifer, 747 16th Ave. E., Seattle 98112. We will report back on our findings.

Would like to buy a large trimaran. Please send description and price in first letter. Adam Starchild, Box 26, Carlstadt, NJ 07072.

Hello-- One adult and one child looking for ride to Oregon (Grant's Pass area). Can share gas and driving. Leaving first week of March Please call Jayne at 676-1894 B'ham (usually home mornings).

I'm a 24 year old woman looking for others who have gone through a Primal-type therapy process. I'm new to Seattle from California and wanting to make contacts in the Primal community. Arlen. PO Box 30039 Seattle 98103.

#### PRISONERS CORRESPONDENCE

The NWP is printing 'Prisoner Correspondence' to help form friendships through correspondence for those prisoners who have little or no communication with persons on the outside.

Harold Blank no. 74A3863, Eastern N.Y. Correctional Facility, Napanoch, NY 12458

Bro Jomo, Joseph E. Marshall, 2419-135, PO Box 1000 Marion, Ill. 62959

David Swiberg 33743, 2605 State St. Salem Ore Oregon 97310

Larry R. Nadeau no. 26471 PO Box 1000 Petersburg VA 23803

Michael Earls 35947 PO Box 1000 Petersburg VA 23803

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## Gay Awareness Symposium

Presented by the Gay People's Alliance of WWSC.

The Symposium will be held in the Viking Union lounge between 10:00 am & 5:00 pm, Wednesday thru Friday. The *Lavendar Troubadour*, a highly acclaimed one-woman show, will be performed in the Viking Union Lounge Wednesday, the 23rd at 8:15 pm.. Admission is \$2.00.

EVERYONE IS WELCOME!

## The Chimney Sweep

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